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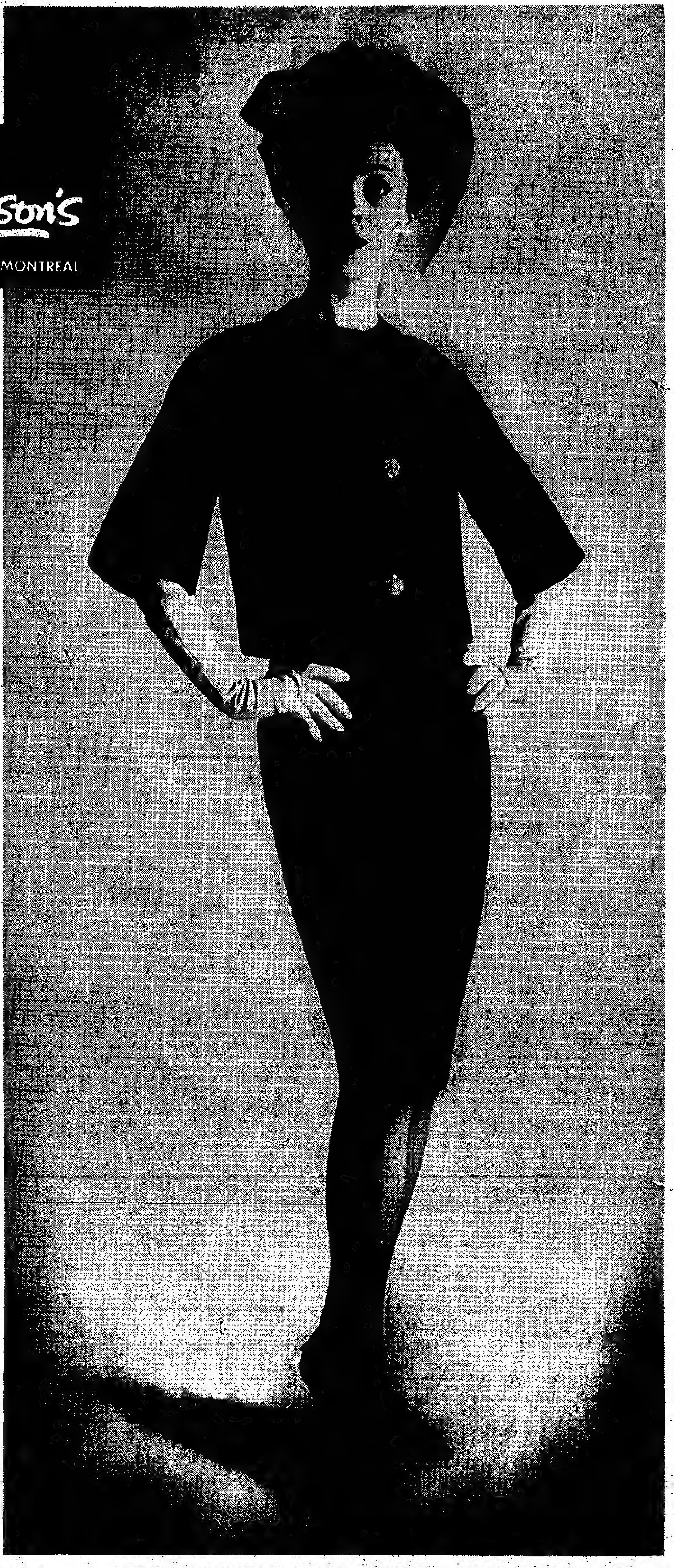

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CANADIAN JEWISH REVIEW

VOL. XLIII GARDENVALE, QUEBEC, MARCH 31, 1961 No. 26

The Specific Duty Of Passover In Every Generation

The imprint of Egypt on the group memory of the Jews is perpetually insistent and indelibly done for it is the obligation of every one at Passover to consider himself as having experienced the actual deliverance from Egyptian bondage. This is an imperative and a basic duty of every Jew. "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations. Ye shall keep it as a feast by an ordinance for ever."

Because he was a slave in Egypt every young Jew will be expected to know as the years go on what the heart of the slave is like and to have sympathy with all serfs of every kind who strain toward their freedom. Because he was a servant in Egypt and was brought out by the Lord "through a mighty hand and an outstretched arm", he understands the right of employer, worker, and animals to a day of rest as equal, and he favors all the social legislation that protects and maintains the dignity of labor. Because he was a slave in Egypt and was released for a certain destiny, the least he can expect of himself as he matures is a devotion to the humanitarian idealism, which rests on the Mosaic laws, and the wish to keep it alive.

The Passover meal, from which he is not permitted to abstain for the rest of his life, lest he "cut himself off from his people", must be eaten in company. It is a family meal and if not a family meal it is a group meal. It carries with it, in the act of eating the same food together, a reunion of affections and loyalties, a reiteration of shared aims and interests, and a replenishing of the life blood of kinship for all the ties that bind. Family life is revitalized and repledged and its protective quality is recemented, infusing security with fresh strength. And it all happens in spring when all of nature is saying: "I shall not die, but live, and proclaim the works of the Lord."

This is the time of the year when Jews pause to refresh their experience with the majesty and the enormity back of the Passover festival. All of their lives they have celebrated Passover because Jews have been commanded to observe it in the presence of children, for whom it is primarily intended. It is obligatory on every Jew to eat a piece of matzoh at least as large as an olive. A Jew has got to discourse on the exodus from Egypt in such a way that it is apparent in his own personal experience. He does not merely narrate it. He recalls it. He was there.

It is the kind of thing that is handed down from father to son, that must be handed down from father to son, so that children sitting around Passover tables in free lands over three thousand years after the departure from Egypt may get their first stirrings of blood kinship with the slaves who were their forefathers, and savour along with the abundance of the Passover feast the very fine flavour of freedom from bondage.

To recount the story of the deliverance is such a specific duty that even if a man is all by himself, God forbid, at Passover, he has to retell the story and stir up his own heart actively so that he can sorrow over the cruelties, exult over the liberation, and exalt the name of the Lord for his lucky escape from Egypt to be part of a divine mission. For it was not for nothing that his people were saved. Whether the Jew is alone or in a happy company at Passover he is bound to feel himself caught up in a rush of history for he was one of those whom the Lord removed from oppression so that they could eventually shoulder the Law, making Israel "a light unto the nations."

Passover is for Jews and their children, yes. But the implications of this festival are too stupendous to stop with seclusiveness. The destruction of Egyptian tyranny meant much more than the liberation of the Israelites from hard taskmasters who "made them serve with rigour." It was a notice of freedom for all humanity for, in the mind of the Jew, the Egyptian deliverance of the past is part of the vision of the future when all men will be free. Passover, with human freedom for human service as its central theme, has vast universal and social meanings. Its great import pervades the estuaries of the sea and the high ridges of the mountains and any and all other places where men born to be free twist about in chains of one kind or another that fetter their development and kill their gifts.

The multitude of commandments or injunctions that memorialize the exodus from Egypt, the constant references to this overwhelming deliverance, the numerous daily reminders in prayers of the "going out of Egypt" are sufficient to show that weighty spiritual significance is attached to the lesson of Passover. They imply that, in the list of human values which count the most in the individual person, freedom comes before everything else and is the one essential without which life can have little real meaning.

Bondage ruins the human individuality and disintegrates the personality, which Judaism regards as sacred. Only in freedom can man develop to the greatest height those creative possibilities which render him of the most worth to himself and his fellowmen. "Let My people go that they may serve Me" tells the purpose of the liberation. The service of the Israelites was not for themselves alone and it was contingent upon freedom and freedom before all else.

In the Jewish conception, liberty must be shared to be secure. In a world that harbours slavery, the Jew is in danger. In a world which denies safety and freedom to the Jew, others are also insecure. The unleavened bread, the bread of affliction, has two sides. One side celebrates freedom from oppression but the other side is a reminder that slavery is easier to establish than freedom is to be won. The Seder service itself symbolizes unity, and not a limited unity, because, according to old Jewish tradition, all those who are hungry, all, are invited to come and eat and it is considered a great mitzvoh to include one who is far from home and people.

Against the callousness and heartless indifference of this present age, when millions of homeless humans could be received by the nations with nothing worse to show than their skills and production, place the Jewish attitude toward the stranger as emphasized by Passover from a law given in the wilderness thousands of years ago: "If a stranger sojourn with you in your land, you must not oppress him. Like a native among you shall be the stranger who dwelleth with you and thou shalt love him as thyself, because you were strangers in the land of Egypt." In that view none of the benefits that accrue to the native-born are barred from the stranger, nor is he an object of suspicion. It is all one in equality because the stranger is just another person in the circle of the human family. At Passover Seder the stranger is welcome, not on sufferance but as an enhancement to the joy of the occasion "for ye know the heart of a stranger, seeing ye were strangers." Let this be a rebuke to the world of fortunates which sets a stony heart against the homeless and turns its face away.

Consider the deep meaning of the fundamental law that the Passover meal must not be eaten by individuals alone. This is a family or group celebration suggesting harmonious unity. Only in unity is there strength and only in unity can freedom be enjoyed. All the blessings of life benefit the individual in direct ratio to the enjoyment of liberty by others. When it is the lot of all, each one is more secure than when it is restricted to a few families, groups, or countries. In this frightening age when the framework of freedom is contracting, the Jews more than ever are forbidden by its nature to observe this momentous holiday in isolation.

"In every generation men have risen against us to destroy us: But the Holy One, blessed be He, delivers us from their hand." What the Jews say of their people applies to liberty. This is the message of the Deliverance, keeping faith in its ultimate triumph alive in the hearts of men. **f.f.c.**

The Wicked Son Of The Passover Haggadah

BY RABBI MENDELL LEWITTES, OF YOUNG ISRAEL SYNAGOGUE, MONTREAL

Passover is primarily a family feast, a holiday celebrated at home. This was the character of the Festival of Freedom from the very beginning. When the Lord first commanded the children of Israel concerning the Passover, when they were yet in Egypt, He said, "And they shall each man take a lamb for a father's house, a lamb for a household." And throughout all generations, the observance of Passover was centered in the home, a ritual for all the members of a family gathered together to share the joy of our historic freedom. Here the importance of the home and family ties was underscored and strengthened, an importance which reached far beyond the Seder ceremony.

In fact, we are commanded to make clear to our children that the Passover is celebrated because it marks the saving of the Jewish home. "And if your sons will say unto you, 'What is the meaning of this service?' ye shall say, 'This is the Paschal sacrifice unto the Lord, that He passed over the houses of the children of Israel in Egypt and He saved our houses.'" It was not merely a house that was saved, but a home that enshrined a certain spirit and fostered a certain way of life. And on Seder night every child must be made to feel that he is part of the Jewish home, a member of the family, and that without his presence and participation someone important is missing. Every device must be employed to keep all the children within the comforting and sheltering embrace of the family.

This emphasis upon home and family has not been without its effect on Jewish life. If non-Jews have occasion to speak words of praise concerning the Jewish people, invariably they point to the strong family ties which characterize Jewish life and the positive influence which such ties have had upon the shaping of Jewish character. Not only have Jewish children kept close to their families; they have also, and this is the more important feature, kept close to the ideals and practises cherished in Jewish homes.

Our modern age, say the sociologists, is marked by the breakdown of wholesome family life. No longer do all the members of a family feel committed to the family hearth, or seek pleasure in family activities. And this situation is a primary factor in the sharp increase in juvenile delinquency. The street and screen, with its abundance of violence, have overcome the love and mutual respect of a happy home.

It is most logical to assume that the relatively small proportion of Jewish delinquents is due to the strength of family feelings fostered by Jewish homes. Only as long as we can keep our children close to family life, as long as they participate in the celebrations of family festivals such as the Seder, can we hope to keep at a minimum the number of Jewish children who are swept in by the wave of crime and lawlessness.

When a Jewish child begins to show signs of aloofness from his family, when he is unwilling to join parents and brothers and sisters at holiday time, the family must be alerted to recognize a danger signal. When we can detect the first signs that the hold of family ties is loosening, we are confronted with the grim possibility that the child will abandon not only the protective warmth of the home but its moral and religious precepts as well. Our efforts must then be redoubled to keep this child within the embrace of his family and thus within the fold of Jewish life.

Would any wise person suggest that at the first sign of rebelliousness and nonconformity with the standards of the home, the child be cast out and rejected! Would not wiser counsel suggest that a sincere attempt be made to draw the child back, not by recrimination and abuse, but by patient understanding and love!

A first glance at the Haggadah seems to suggest the very contrary. In the passage dealing with the "four sons," we are confronted with the "rasha", the wicked son, who refuses to participate in the Seder ritual and mocks his family for conducting the Seder with all its colorful but precise rites by saying, "What for do you need all this religious rigamarole?" And the Haggadah advises us to react to this rebellious child as follows:

Look at this "rasha", listen to the way he talks, as if he were a stranger, an outsider. "*You* need," he says, implying that he himself has no need, and certainly no desire, for all this ceremony. "And because," continues the Haggadah, "he has excluded himself from the group, confirm his opinions and say to him 'it is *for us*, and not for him.'" In other words, keep him outside the circle of Jewish life and the inspiration of Jewish faith, brand him with the name "rasha" and drive him out of the house.

I refuse to accept this superficial interpretation of the Haggadah. I feel that a more careful examination of this passage reveals a different approach and puts this so-called "rasha" in a different light. The introduction to the passage concerning the four sons, beginning with the words "Blessed is the Lord", employs the word "Blessed" four times, indicating that each of the four sons, the "rasha" included, is a blessing, not to be rejected.

Furthermore, the Torah itself, when presenting the questioning of the "rasha", bids us to answer him with a full explanation of the Passover ritual. And when our forefathers heard this answer, the

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Torah tells us that they bowed and prayed to the Lord. They thanked Him, say our Sages for the heartening news that the questioning son, the rebellious son, is not lost to Jewish life. There is an answer to his questioning, an answer that will keep him within the fold of Jewish life. The Torah does not tell us to reject this son outright, but to attempt with patience to reason with him and win him over to the side of his family.

Let us turn again to the passage in the Haggadah. We find there that the "rasha" is placed after the "chochom", the wise child, to indicate that they assume opposite or contrasting roles. This is somewhat strange, if we assume that the "rasha" is the truly wicked and incorrigible person some represent him to be. For everywhere in the Bible, and the examples are numerous, the "rasha" is opposed to the "tzaddick", the righteous one, and not to the "chochom", the wise one.

The "rasha" of the Bible is the corrupt man of evil who, as long as he persists in his evil ways, is best excluded from Jewish life. But the "rasha" of the Haggadah is different. He is a "rasha" because he is not a "chochom", because his thinking is faulty, and not because of the corruption of his character. Nor is he the stupid son, the "taam." He is a bright boy; he's very smart indeed. And it is his very smartness that led to his being a problem. He's too smart; he thinks he knows it all.

He has already arrived, young as he is, at some important conclusions, especially concerning religion. He asserts: The teachings of religion are fine, its ideals are noble, love and justice, charity and peace are all wonderful principles. But why surround and even obscure these shining ideals with ritual and ceremonial observance? As long as one is charitable and honest, what need is there of rigidly fixed custom or dietary tabus?

"What need is there for all this ritual," he asks in rhetorical fashion; or, as the Jerusalem Talmud paraphrases it, "Why do you take upon yourself all this fuss and bother?" Can't one be a good Jew without observing all these ceremonies? Does one have to abstain from Chometz a whole week in order to remember the importance of human freedom? In short, this "rasha of the Haggadah" believes in the goals of our religious faith, but refuses to go along with its methods to help man achieve these goals. Until he is convinced in his own mind of the need and practicality of religious observance he refuses to go through the motions and join his family in the ritual.

Herein lies the difference between the "chochom" and the "rasha". The "chochom" is wise precisely because he recognizes the limits to his own wisdom, because he is ready to acknowledge a greater wisdom which has ordained the observances of our Torah. He knows that these are "the laws and statutes which the Lord has commanded," and is therefore willing to join in their practice, though he also asks and wants to know their significance. He is humble, this wise son, and if he sees his elders practise these rites he goes along, with them, hoping for eventual understanding and appreciation of their value.

The "rasha" on the other hand, is arrogant. He is convinced of his superior intelligence, and therefore concedes that religion is for fools, for people who can't think for themselves. "He excludes himself from the crowd." Religion is good, perhaps, for the ignorant masses, but not for a man like him who knows what it is all about.

Now the Haggadah tells us what really is the matter with this bright sophomore, who could have been a real "chochom". He is still young and immature, still lacking in experience. "Blunt his teeth," says the Haggadah, an expression used by the Bible when one eats unripe fruit (Jeremiah 31:28). Let him know that though he possesses some knowledge, he still doesn't understand life, and certainly not Jewish life.

He doesn't know that if Jews had lived by vague ideals or philosophical ethics alone, and not by divine command, they would have long since ceased to survive. If life were merely a matter of reason alone, devoid of the feelings of group loyalty or religious devotion, the passion for human freedom stirring in the Jewish heart would long ago have been extinguished. Had the Jews in Egypt viewed their situation only from the practical view and refused to hearken to an impractical hope, they would never have been redeemed. Tell this young man, advises the Haggadah, "If he were there, he would not have been redeemed." If the Jews in Egypt would have reasoned the way you do, if they also would have refused to sacrifice the Paschal lamb and eat it roasted on the fire, they would not have been stirred to leave the fleshpots of Egypt and follow the banner of the Lord through the wilderness to the Promised Land.

And so we say to the "rasha of the Haggadah", "You can't rely on reason alone; life is not lived by the demonstrable axioms of science alone. It is lived and enriched by a wise and humble faith, faith in the maker and the Torah and the historically proven worth of Jewish practise and observance. "Because of this, as a result of these ceremonies of Passover, hath He wrought wonders for us." If you want to uphold the ideals of Jewish life, come join the family in the observance of our religious traditions and thereby ensure the survival of our people.

With this approach, there is the hope that the "rasha" of this year will be the "chochom" of next year and give humble thanks to the Lord "that He has kept us alive to this season" to celebrate with all Israel the joyous Festival of Freedom.

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Welfare Organization And Services In The Province of Quebec

BY DAVID WEISS, OF MONTREAL, EXECUTIVE DIRECTOR OF BARON DE HIRSCH INSTITUTE AND JEWISH FAMILY AND CHILD WELFARE BUREAU

Between February 1st - 4th 1961, Montreal was host to the ninth annual meeting of the Council on Social Work Education in the Queen Elizabeth Hotel, in Montreal. This was the first meeting on Canadian soil and brought over five hundred delegates from all parts of the United States and Canada, with several hundred local participants as well. The Council on Social Work Education represents fifty-five graduate Schools of Social Work in the United States and seven in Canada. Two score undergraduate training departments in Universities are also represented.

The manpower crisis in social work, which is growing ever more acute, was emphasized, and the relationship of training programmes in meeting the gap which now numbers 15,000 unfilled positions in the United States and about 2,000 in Canada, were considered.

In some respects this Conference highlighted a problem of profound and unremitting danger to every community and society, whether well-developed or undeveloped, whose test for survival depends on the health and welfare of the individual and the family whose primacy is the basis of any democratic institution or state. The tremendous need for trained social workers is itself the answer that in North America especially, and for under-developed countries within the United Nations, the tasks and need for trained social workers are so great as to constitute the unfilled gap. Social welfare in Canada alone represents over $6,000,000,000 of the Gross National Product, and in the United States from 10% to 20% of the G.N.P. annually.

Social welfare and social work, which implements and develops the policies concerning the health and well-being of individuals, families and communities, is therefore "big business". Its bigness is actually dependent on the given human situation in everyone's home, neighbourhood and the world. The failure of the community to respond by encouraging young people to undertake careers in human relations and social welfare may be more than a pre-occupation with material values. It may be a lack in understanding and appreciation of the importance of human needs and values in the preservation of our way of life.

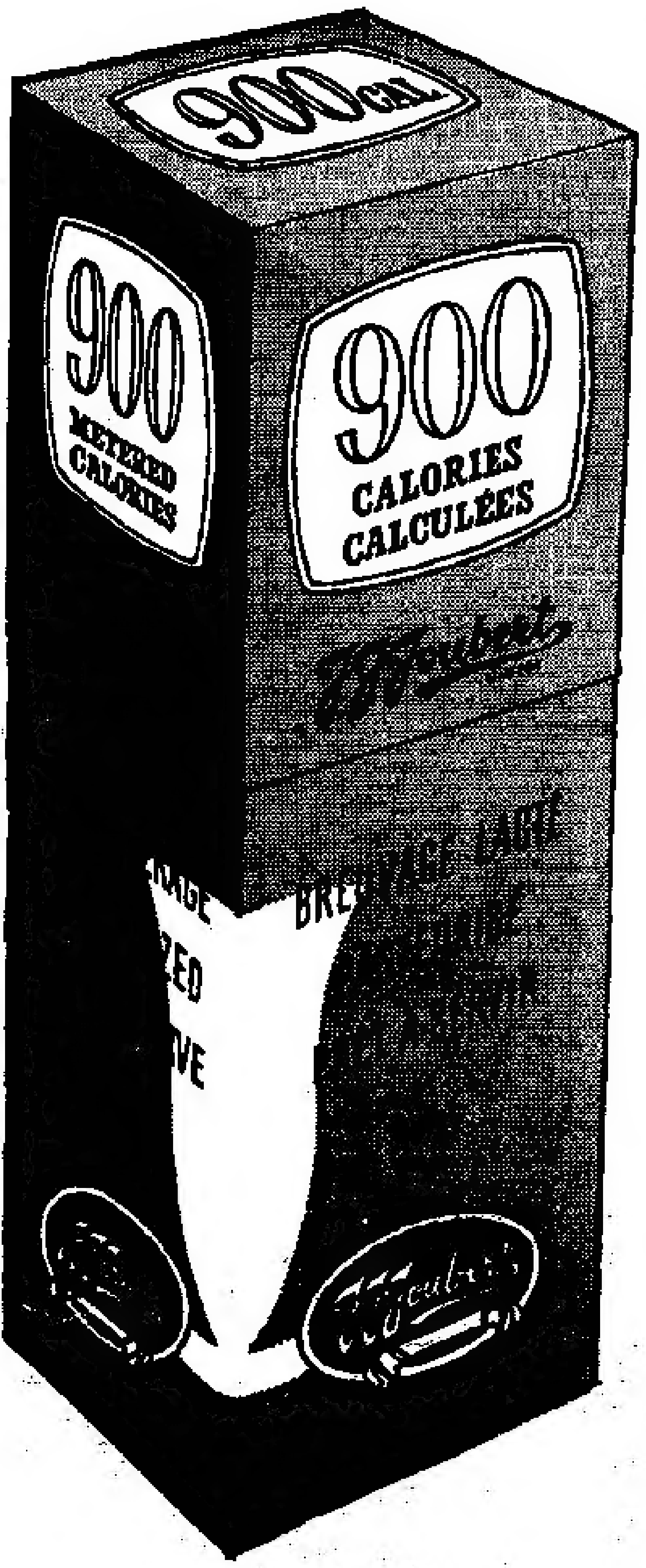
In every sector of the human enterprise, welfare and social workers are needed. Most people realize this when reference is made to family and child welfare; medical social service; in rehabilitation of the handicapped; in corrections; in criminology; in dealing with juvenile delinquency; and alcoholics and drug addicts, etc. Social workers and welfare programmes, however, are not limited to areas of social break-down and disorganization.

They find themselves in big business, in the industrial complex, both in industry and trade unions, in social planning on various levels of government, locally, nationally, and internationally. Careers in social work are not only for the individual gratification of those who undertake this unique profession, but are careers in maintaining the humanistic goal and the democratic ideal in every state and country where the sanctity and the fulfillment of individual and family life are the primary goals.

In considering these and many other technical challenges, the delegates to this convention were snow-bound as a result of a blizzard which swept the Eastern seaboard in the United States and grounded planes in Idlewild and other airports. This compelled many of the out-of-town convention delegates to remain longer in Montreal than planned. This opportunity became a practical way of enlightenment and further understanding of the unique role of welfare organization and services in the Province of Quebec.

Many Quebecers themselves may not be fully aware of the historical traditions which have in many respects delayed the emergence of modern welfare programmes and methods of administration, which are so characteristic of communities elsewhere in Canada, the United States, and England. For our readers, therefore, as well as for the guests who came to this convention, it would be worthwhile to quote the following short, but strong description of this historical tradition which has influenced the unique pattern of services and methods of operation which we experience every day in the city of Montreal and in Quebec.

Before doing so, it is worth remarking that in the last two years a radical evolution in philosophy and structure have begun to take effect in Quebec. With the post-Duplessis events, the Province of Quebec has initiated direct social



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assistance to indigents, whether they be medically indigent or unemployed employable persons; strengthened the departments of welfare and youth into independent operations within the Department of Social Welfare, now assuming specific responsibility for "family and social welfare".

This is not government intervention, but government support for basic human needs and their fulfillment if this Province and its people are to emerge into modern times with strong and resilient human resources to contend with the complexities of urbanization and industrialization. Much remains to be done, but whatever will come will have the unique flavour and characteristics which prevade so much of our "habitant" modes and customs.

Even the moderately knowledgeable social work visitor to the Province of Quebec will quickly perceive that beneath outward appearances which are markedly similar to the structures and form encountered elsewhere in North America, this Province possesses a fundamentally different welfare establishment. The difference derives from sociological, historical, and psychological factors.

To understand the situation correctly, it is necessary, first of all, to recall that French Canada drew the bulk of its original population from continental France during the period 1640-1730, and that for the most part these new arrivals came from the urban and semi-rural centers of 17th century France. It was not to be wondered that, when confronted by social problems in "New France", the first instinct of these pioneers was to invoke solutions with which they were already familiar, and which had proved effective in their motherland.

At this period, France had not yet been significantly affected by the ideas of the Reformation, which had already had such deep impact upon the social structures of England and Germany. In France, the family and the Church continued to exercise a virtual monopoly of responsibility for assistance in the realms of both welfare and health. The State, in the person of the King, had scarcely begun to recognize any *direct* responsibility towards the citizen.

Traditionally, the sovereign, the nobility, the great landowners, and the "bourgeoisie", which only then was beginning to emerge as a distinct social class, acquitted themselves of their charitable duties in the form of very substantial gifts to the diocesan bodies and religious communities which personified the Church. It was to these that the needy turned when their families were unable to help.

This arrangement was exported almost without modification to New France, and it was thus that, in the infancy of the colony, the King made immense land grants (called "Seigneuries") to religious communities which had come out from France, as well as to others which originated in Canada itself.

By agreement, the revenues from these holdings were to permit the establishment and maintenance of hospitals, institutions for the aged, orphanages, crèches for children born out of wedlock, etc. Thus also, until about the second decade of the 20th century, the French-speaking population of the province found itself endowed with an instrumentality of social assistance, institutional in form, which at the outset was admirably adapted to the social and cultural requirements of the milieu.

Against this background, it becomes easier to see how, from the earliest days of the colony, the whole welfare system tended to come under the exclusive care of the Church, a situation which was further reinforced by the fact that the Church was then the only social institution sufficiently well organized and broadly enough accepted by the whole population to be vested with this important role.

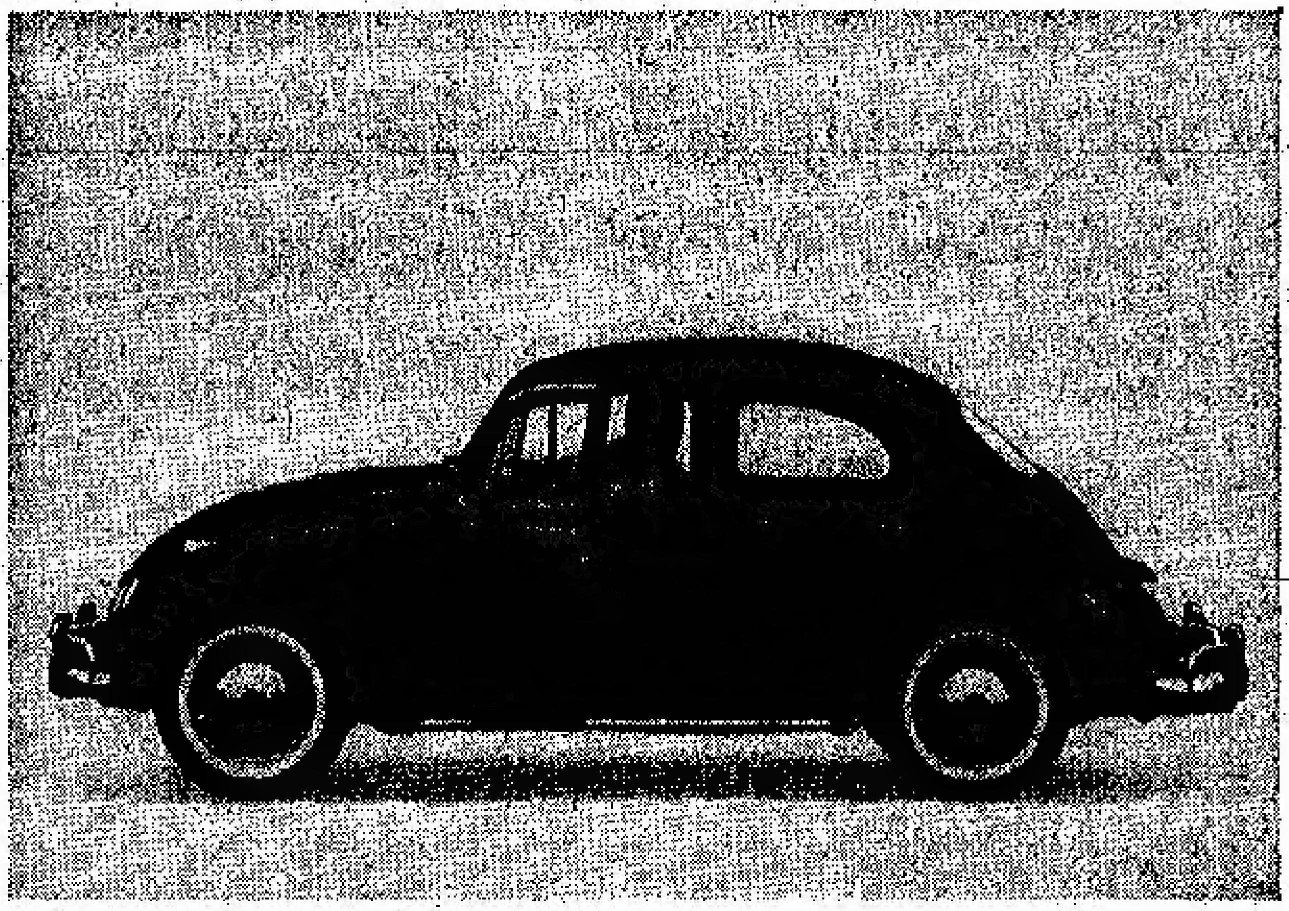
Similarly, it could be anticipated that from the beginning the welfare institutions thus developed within the Province of Quebec should have been marked by these characteristics:

1. They were exclusively *private* services, in the sense that their personnel and policy depended entirely on private initiative.
2. They were not only private, but also *denominational*, being under the auspices of religious communities which wedded both theory and practice to their Catholic doctrinal base.
3. As a corrolary of both 1. and 2., they were *institutional* in type, since these religious communities had undertaken the responsibility to build and maintain institutions into which the population might be admitted and wherein the necessary services could be supplied. This institutional character was dictated in part by canonical considerations affecting certain cloistered communities, and in part by the fact that the services themselves were rendered by members of the community whose major responsibility consisted of duties to be executed within the confines of the institution.

The founders of these communities or institutions were always conscious of the need for services to people in their own homes and did what they could to encourage their followers to provide at least a minimum of this type of assistance. The principle, however, never really took hold. With time and the pressure of traditional thinking in favour of intra-mural service, the institutional pattern became completely dominant.

This system was in effect throughout the French regime, and at the time of the English conquest in 1763 the religious communities were strongly entrenched in the welfare and assistances

(Continued on Page Seventy-Three)



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The Right Of Men And Women To Freedom

Statement By Honourable Leslie M. Frost, Prime Minister of Ontario, to the Legislative Assembly

A few weeks ago, I received a brief from a deputation very widely representative of municipalities, churches, trade unions, welfare agencies, and human rights organizations concerning discrimination in living accommodation and particularly in apartment buildings.

The organizations included: the Council of Metropolitan Toronto, Windsor City Council, the Ontario Federation of Labour and the Labour Councils of Toronto, Hamilton, Windsor, and St. Catharines, the Ontario Welfare Council, and other welfare groups. A number of ethnic and human rights organizations were represented, including the Canadian Council of Christians and Jews, Ontario Branch, and the United Nations Association.

The brief was supported by a number of church groups, including: the Ontario Provincial Council of the Catholic Women's League; the Hamilton Council of Churches; the Toronto Diocesan Council for Social Service of the Anglican Church; the Toronto Arch-diocesan Council of the Catholic Women's League; the Toronto Presbyteries of the United Church, and the Presbyterian Church; the Ontario Board of Evangelism and Social Service of the United Church.

There is no doubt that, in this realm of human rights, many developments, both at home and abroad, are deeply stirring the conscience of our people. One has only to read the sentiments contained editorially in Ontario's newspapers to observe that apartheid in South Africa is a cause of deep concern and that concern is felt over other occurrences even on our own continent. Leaders in church and university life have made very positive pronouncements. I refer to the statements made recently by such leaders as Bishop Wilkinson, of the Anglican Church of Canada; Dr. Murray Ross, of York University; and others.

Dr. Ross' statement is perhaps typical. He told an audience recently: "Lack of capacity to see the world feelingly is, perhaps, the greatest threat to our civilization. We stand today on the threshold of a great transition in world power." Dr. Ross went on to say this: "Unless the western world develops the ability to know both with the mind and the heart, we will be unable to cope with this world of change."

This, undoubtedly, is the sentiment which is deeply stirring the minds of our people today. It is the reason why things which were accepted and perhaps appeared commonplace in other days are today becoming more unacceptable and more objectionable to our people.

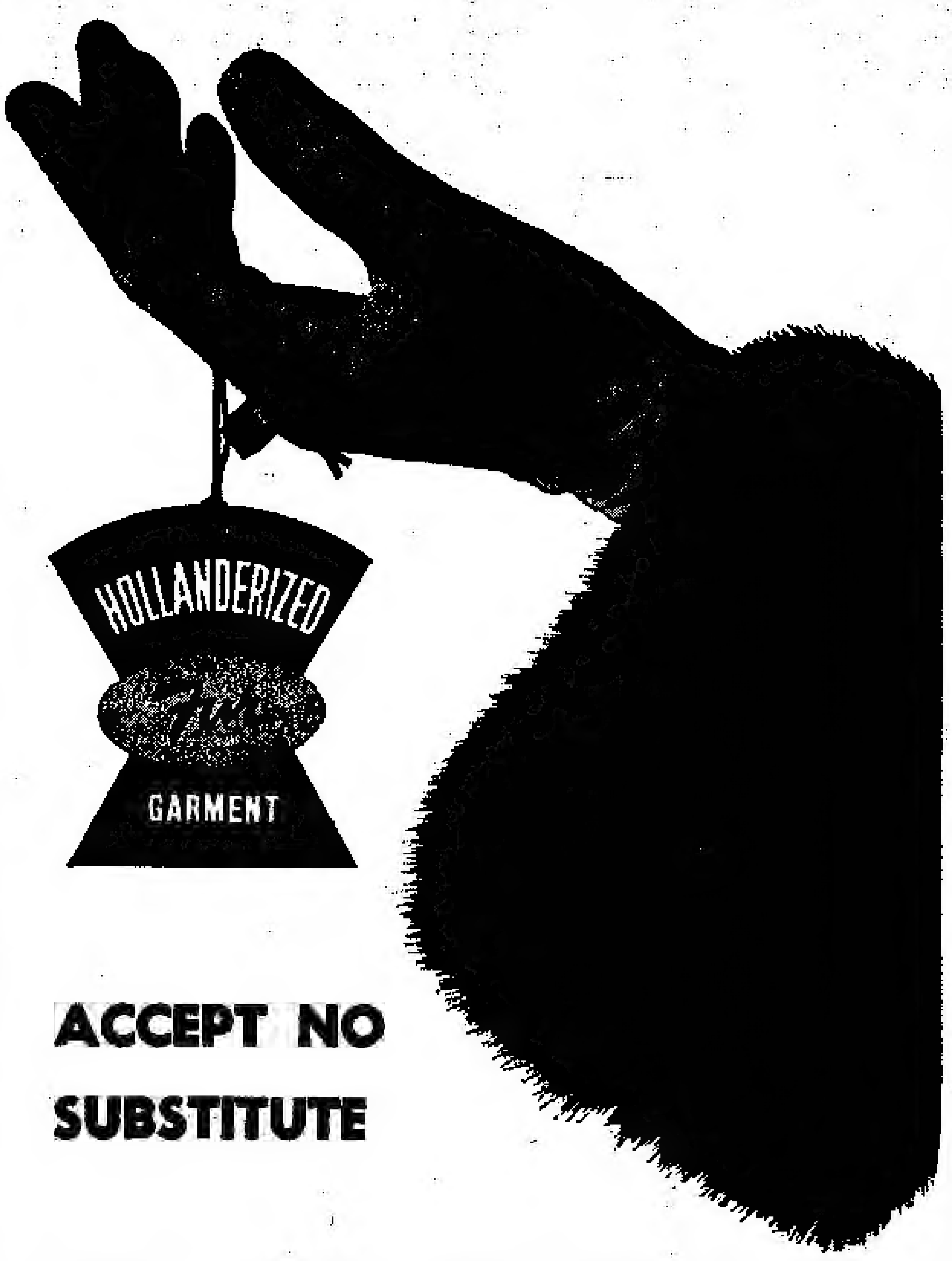
This year, 1961, marks the one-hundredth anniversary of the outbreak of the American Civil War. That great struggle, both during the time leading up to the outbreak of hostilities when the causes became more unreconcilable, and during the war itself, was a period marked by an evolution in the thinking of men, and the acceptance, sometimes by painful processes, of the concept of freedom, which, in the end, will always prevail. Undoubtedly, in our country and in the thoughts of people like us, there has been a great awakening to injustices which perhaps unthinkingly, we have permitted in other times, but which today stand out increasingly as things which should be corrected.

One of the great and heartening things of today is the British Commonwealth of Nations which, as a moral force, has been gathering unbelievable strength, newness of viewpoint and acceptance in this world. The strength of the Commonwealth is not armed might. As a matter of fact, in today's world, this has greatly diminished and, in many ways, has ceased to exist. The Commonwealth's power is based upon moral force, arising out of the fact that it is a political organization where men and women of every race, colour, and creed can come together in dignity and equality of rights. This fact is one of the great hopes for mankind in these troubled times.

After a dozen years of independence, both India and Pakistan, as republics, are members of the Commonwealth, of which the Queen is the head and the symbol. Here, black, brown, and white are partners and equals. It is indeed inspiring to witness the great demonstration of affection which is being given the Queen during her current tour of those countries.

This is not only for herself but also because she represents a thought which is and must be fundamental in this world: the right of men and women to freedom, human dignity, and equality of opportunity, regardless of race, creed, or colour.

Down through the years, that thought has been well known in Canada. Had this basic concept of human rights not been adopted and applied by our original French and English partnership, Canada could not have survived as a nation.



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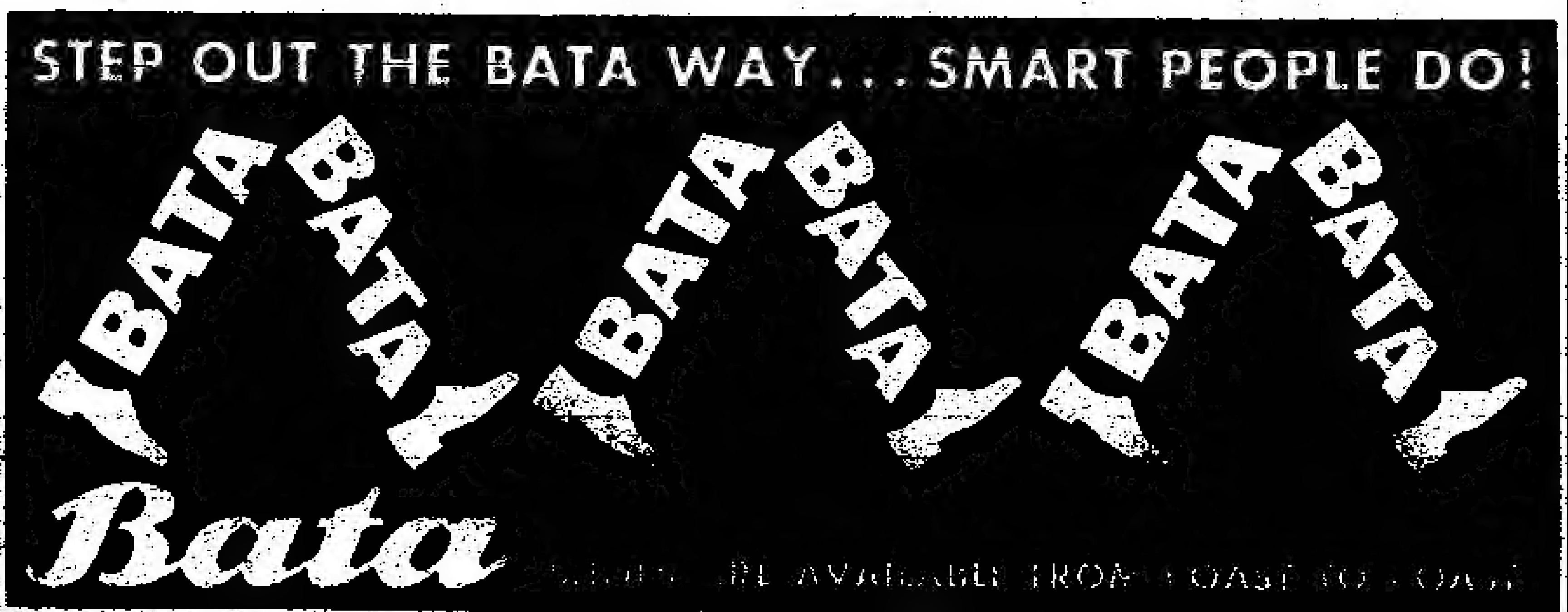
With Warm Greetings to our Jewish Friends for the Passover Festival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And, as that original partnership has been enlarged and enriched by the addition of people drawn from all parts of the world, this fundamental outlook has been retained and has been responsible in large part for our remarkable progress as a nation.

Arising out of our people's basic belief in justice for men and women of all races and creeds, various laws have been enacted to give formal expression to our concept of human rights, to strengthen the fabric of our freedom and guarantee equality of opportunity for all, regardless of race or religion.

Seventeen years ago, this Legislature enacted The Racial Discrimination Act, making it an offence to publish or display any notice, sign, symbol or other representation expressing racial or religious discrimination. In 1950, The Labour Relations Act was amended to provide that any collective agreement which discriminates against any person in regard to race or religion is null and void. Also in 1950, The Conveyancing and Law of Property Act was amended to nullify any discriminatory covenant in the sale of land.

In 1951, Ontario became the first jurisdiction in Canada to enact a Fair Employment Practices Act prohibiting discrimination in respect of the hiring or employment of any person.

In 1954, we brought in The Fair Accommodation Practices Act which seeks to prevent acts of discrimination in respect of services, facilities, and accommodation in places to which the public is customarily admitted. In recognition of the fact that laws by themselves will not put an end to discrimination, the Ontario Anti-Discrimination Commission was established in 1959 with the task of developing and conducting a province-wide program of education.

No doubt, when these steps were taken, there were some misgivings, based on a fear that such unique laws would not work. But they have worked because they are in harmony with the thinking of our people. The record of administration indicates clearly that the Human Rights Code has won not only very wide acceptance in this Province, but also is practiced widely by the vast majority of our people.

In order to strengthen the educational arm of our program, the Ontario Anti-Discrimination Commission will be re-named the Ontario Human Rights Commission. This will be in line with the positive approach to human rights which encompasses all of the people of Ontario. In connection with apartment accommodation, we propose to take another step based on our people's traditional concept of fair play and concern for human rights. We propose to amend The Fair Accommodation Practices Act to prohibit discrimination in the renting of apartments in buildings which contain more than six units.

In forwarding the principles of human rights, we have, of course, been stressing education and enlightenment which, in the end, is the solution to the problem of discrimination. We have no desire, in combatting discrimination, to create a feeling of discrimination among certain people which would tend to nullify this effort. Prejudice, the thought which gives rise to acts of discrimination, is a personal thing. We can oppose it. We can educate against it.

But we should not interfere with the manner in which an individual, in the light of his own conscience and as it is given to him to see the right, deals with his own personal life, except that in so dealing with it he does not offend against great public policy. I think this principle is implicit in the legislation which we passed some years ago in connection with the abolition of discriminatory covenants.

We should not interfere with the rights of people to choose their own friends and to operate their own homes as they see fit. Accordingly, we have confined this legislation, insofar as apartments are concerned, to the type of accommodation which can really be termed public accommodation. We intentionally omit the small accommodation and that is why the limit is arbitrarily set at more than six apartments. This involves no interference with the life of an individual in his own home, which is, after all, his castle. It involves no interference with the little person who rents rooms or flats in his own home. This legislation is

(Continued on Page Eighty-Two)

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OUR BLESSED GENERATION

BY IRA GUILDEN, OF NEW YORK, NATIONAL CAMPAIGN CHAIRMAN OF STATE OF ISRAEL BONDS

This Passover the exodus from Egypt of ancient times will have its crowning manifestation in the Bar Mitzvah of the founding of the State of Israel. American Jewry has played a role of some substance in this modern revival of the Jewish people. The thirteenth anniversary of Israel could not have been such a festive occasion, nor could it have been such a great cause for self-congratulation without our material assistance.

It is more than an interesting coincidence that the Israel Bond Organization is celebrating its tenth anniversary at almost the very moment the State of Israel reaches its thirteenth birthday. Although it was born at a time of severe hardship and trial for the people of Israel, although it came into being when so many wise and practical men freely and loudly predicted its utter failure, the Israel Bond Organization has emerged as the most important single force in the economic development of the State of Israel.

Sentiment, tradition, twenty centuries of prayers and dreams have made us the lucky generation, the generation chosen to attain this peak in Jewish revival, a revival which came as the Jewish people stood on the brink of complete destruction. And yet neither sentiment nor tradition alone could have brought us to this milestone without the planning and the vision embodied in the concept of the Israel Bond issue.

The once fantastic goal of $500,000,000 in Israel Bond sales has been reached, and there could be no finer Bar Mitzvah present for Israel than that. But now that we have amassed this vast sum, it is appropriate to have some accounting of the disbursement of these Israel Bond dollars:

The proceeds of the Israel Bond drive helped Israel to absorb into her economy almost all of the 1,000,000 new immigrants who entered the country since the beginning of statehood. In providing for large-scale housing, Israel Bond dollars helped to build homes for many thousands of newcomers who were forced to live in squalor and misery in Israel's early years.

In providing for the exploration and discovery of natural resources such as oil, phosphates, copper, and for the resumption of work at the Dead Sea Potash Works, the Israel Bond drive helped to open the way for wider economic growth, especially for export trade. The Israel Bond drive financed the development of the Port of Elath, after the Sinai campaign which opened the Straits of Tiran to Israeli shipping and uncorked the Red Sea for trade with the Far East.

The Israel Bond drive financed the construction of the oil pipelines from Elath to Haifa to make fuel available for Israel's growing industrial plant. The Israel Bond drive is now helping to finance the large-scale irrigation project to bring the waters of the Jordan River to the Negev, to make possible a big southward push for new development.

(Continued on Page Eighty-Five)

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BY RT. HON. LOUIS STEPHEN ST. LAURENT, FORMER PRIME MINISTER OF CANADA; WINNER OF THE "MAN OF THE YEAR" AWARD, AT THE STATE OF ISRAEL BOND DINNER IN MONTREAL

It is a real pleasure for me to be here with you this evening to celebrate the thirteenth anniversary of the establishment of Israel as a sovereign state and to welcome with you Honourable Abba Eban, now Minister of Education of Israel, and renew my personal relations with him which date back almost to the time he became in 1949 the Ambassador of the Government of Israel to the United Nations.

And that you should have made this dinner the occasion of a personal tribute to me, and to name me your 1961 "Man of the Year" is an honour which I most gratefully appreciate, and for which I tender to your organization and each and every one of its members and supporters my sincere and modest thanks. I thank you also most warmly for presenting me with this beautiful plaque. My family and I shall always treasure it as a precious heirloom commemorating my good fortune at having had the opportunity to express for Canada, as Prime Minister, its joyful recognition of Israel's entry into the family of freedom-loving nations and its best wishes for its enduring growth and prosperity.

You have also done me the honour of reproducing on the overleaf of your announcement of the dinner some of the words I used when I had the honour of addressing the Canadian Jewish Congress here in Montreal on October 16th, 1956. I spoke then as Prime Minister of Canada, but in spite of the Latin proverb about the fleeting character of spoken words, *verba volant*, I can assure you that the views those words expressed are still the views I now repeat as one of the eighteen million unofficial Canadian men, women, and children of the year 1961.

It is and always will be true that the main impetus towards the creation and the growth and prosperity of a Jewish state, apart from that arising out of persecution, has come from within the Jewish communities themselves, and that it is to Jewish initiative, Jewish sacrifices, and Jewish endeavour that Israel chiefly owes its being. But it is also true that a considerable amount of outside help has been contributed through the United Nations and otherwise, and that, where Canada is concerned, this help has been gladly contributed.

We know that the aid Canada was able to give has been appreciated, and lasting testimony of that appreciation is the Canada Hall on the Hebrew University Campus, and is also engraved on a monumental stone at the entrance to its gardens in both Jewish and English script. I have been told by admiring Canadian visitors to Israel that the inscription on that stone is as follows: "The garden of Canada Hall was planted in honour of the Rt. Hon. Louis Stephen St. Laurent, P.C., Q.C., Prime Minister of Canada, and Mrs. Jeanne St. Laurent, 2[illegible]th November 1955."

Something else I said in October 1956 and can now repeat is that we in Canada realize that "the ideals of co-operation, mutual respect, understanding and moderation are prime elements in welding together, in uniting, a nation such as ours. You will not be surprised, therefore, if I say that part of the willingness of the Canadian government to help, through the United Nations, to create conditions in which a Jewish state might become successfully established in a portion of Palestine, grew out of the experience we have had here in Canada of the qualities of the members of the Jewish community as citizens of this country, and, out of our belief that they exemplify those ideals in high measure."

I also found those qualities characteristic of all the representatives of Israel with whom I had contacts while I was either Secretary of State or Prime Minister from 1946 to 1957. I well recall that during the earlier of those years Mr. Appel, who has been so efficient in organizing this celebration, was associated with the authorities of Israel and arranged many occasions for me to meet distinguished representatives of Israel who were visiting this country. Among them was E. H. Eliahu Eilat then known as Eliahu Epstein, who soon became Israel's Ambassador to the United States and afterwards to the United Kingdom.

Another was the Hon. Michael Comay who was Israel's first Ambassador to Canada and is now Israel's permanent delegate at the United Nations. We were not always able to do what Ambassador Comay suggested. In many aspects we had to observe the requirements of official neutrality but we always knew, unlike Pat of the war stories, "which side we were neutral for."

And now I am sure our neutrality does not prevent us from hoping that in the not too distant future Israel shall attain not only economic security which your bond dollars are doing so much to supply, but also security in the right to live in freedom and democracy as a gallant and courageous people who have sought so hard to achieve peace between themselves and their Arab neighbours. This must be regarded as very important in the minds of all men of good will for it will serve not only the best interests of Israel and the Arabs, but of mankind generally.

This award is a treasure because forever it shall link my personal hopes and aspirations as it will

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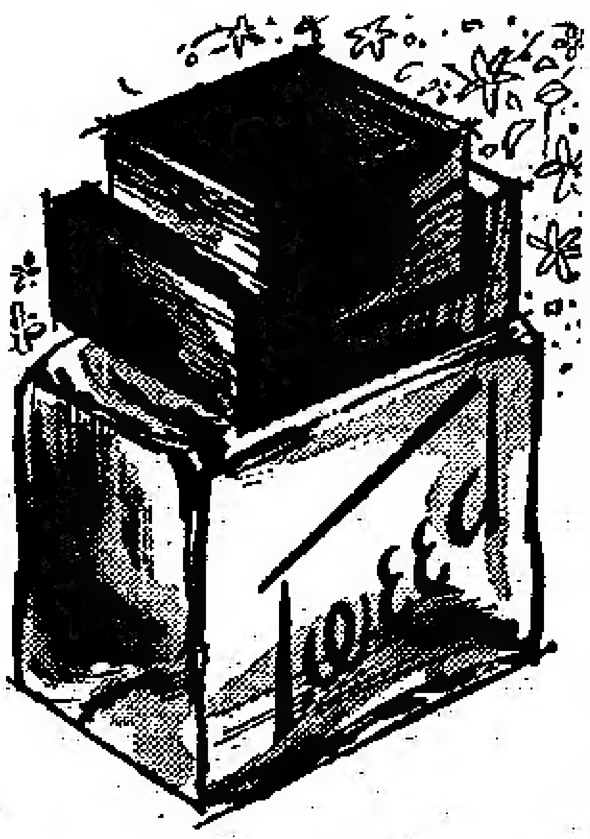

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Passover, The Time For Freedom Or Release

BY CANTOR BEZALEL SILBERBERG, OF CONGREGATION SHAAREI ZEDEK, 76 CARLETON STREET, SAINT JOHN, N.B.

As the time for the celebration of the Passover holiday approaches, we begin to give thought as to its meaning, from the Judaic point of view, and re-evaluate it with considerations of its being a time of liberation or mere luxury.

Passover is popularly referred to as the time of liberation, the season of joy. Although, upon closely perusing the Bible and Hagadda sources, one takes note of the fact that the acceptance of God's deliverance came to us with a set price to pay, this price being our obligation to follow in God's prescribed ways with the hope of gaining for ourselves ultimate reward, such reward being the Promised Land and an eternal existence.

A brief review of the story is in order, with the recollection of the time when God heard the first cries of anguish arise from the throats of the Hebrew slaves, to His choice of Moses as a leader, through His terrible visitations, ending with the slaying of the first-born of the Egyptians, and the final ejecting of the Hebrews from Egypt. We recollect the instructions of God to Moses, for the Israelites to place the blood of a lamb on their doors, as a symbol of their being Hebrew.

There is then the tale of the Children of Israel and their inability, due to time, to bake their bread sufficiently, with the result that the bread remained flat, and God's telling Moses that this bread was to remain as a symbol forever. The bitter herbs and wine-and-nuts mixture likewise serve as symbols of the slavery we suffered for over 400 years.

There is the exhortation from God to Moses that the Children of Israel were not to leave their homes until morning, and which has since become tradition. Much thought has been given this occasion, yet, one gets the feeling that consideration of the importance of this holiday is less than the consideration afforded Rosh Hashana or Yom Kippur. Still, we deign to celebrate this occasion as a season of freedom.

In truth, we are not really free, for we were obliged to take on the yoke that was God's, yet today, when one looks about him, he finds himself bearing what to him amounts to a burden. One is obliged to clean his house and prepare it for the coming of this occasion. One is obliged to put away the utensils he uses during the rest of the year, and place, for a period of eight days, utensils that are used for this one occasion. Another reason as to why one considers this time burdensome, is the cost involved in the preparation of the special foods.

I harbor a theory about this season, this theory being that we are brought to witness the season of freedom, yet, we're not really free, for the concept of freedom alone is one which tends to mislead the student. I reason that were we to be really free, our moral standards would be much lower. We would disregard God's teachings, the Torah, and our standard of living would be comparable to that of animal life, where the law would prevail only for the fittest, doing their best to survive, while the weaker of the species would be driven to the wayside, and there left to rot.

The theory is that the time for Passover is not a time of freedom, but a time of release, for as we read further in the Bible, we find God instructing Moses to tell the Children of Israel they were free, but on condition that they would accept God and His doctrine, this, as is well known, having been done with considerable unwillingness, and the reason there is quite obvious, in that the Children of Israel were so inured to slavery and to being slaves that they were unable to grasp the concept of freedom, and this inability is reflected in the Bible later on, when the Children of Israel were proven unprepared for their acceptance of the Ten Commandments.

In view of the above, how are we, in this day and age, going to know whether we are prepared to accept the traditional concept of freedom? when there isn't any, and if there is, then it's slipping from our grasp as individuals? Where can we feel that the time for deliverance is here? when all around us we find the world darkening each day, because of certain ruthless individuals who seek, in any manner, to plunge this world into darkness and despair, ignoring what they are about to inflict on the world, just for the mere pleasure of their personal gain.

Then, there is in this time our understanding. Can we understand God and His ways? Are we able to

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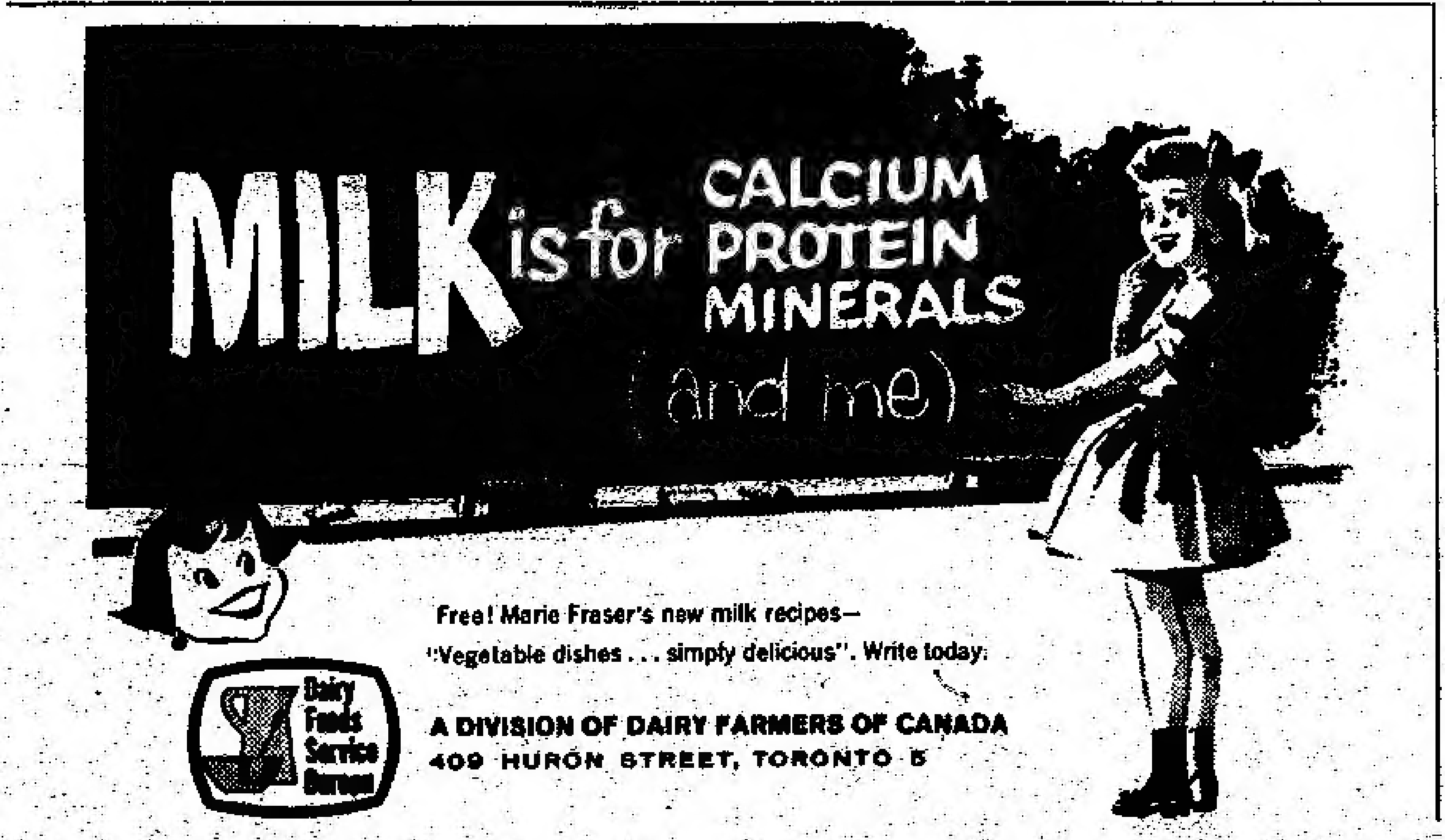
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realize God's efforts on behalf of the Children of Israel, when He visited all kinds of turmoil and destruction on the Egyptians? And what do we, as the descendants of the Children of Israel, who saw and did, derive from their example?

Our failure to appreciate stems from the fact that our appetites have become jaded, with the result that we are unable to distinguish something that is in an eternal process of renewal. The occasion of Passover is eternal, for it bears that stamp of eternity which no alien force will ever be able to erase, for nothing can erase that which is God's. The extent of our appetite, being jaded, reveals itself in the holiday's having become rather commonplace, and a rather indifferent attitude displayed toward Passover. Everything is regarded as a milestone, a symbol, but no longer can we see the reality of this occasion.

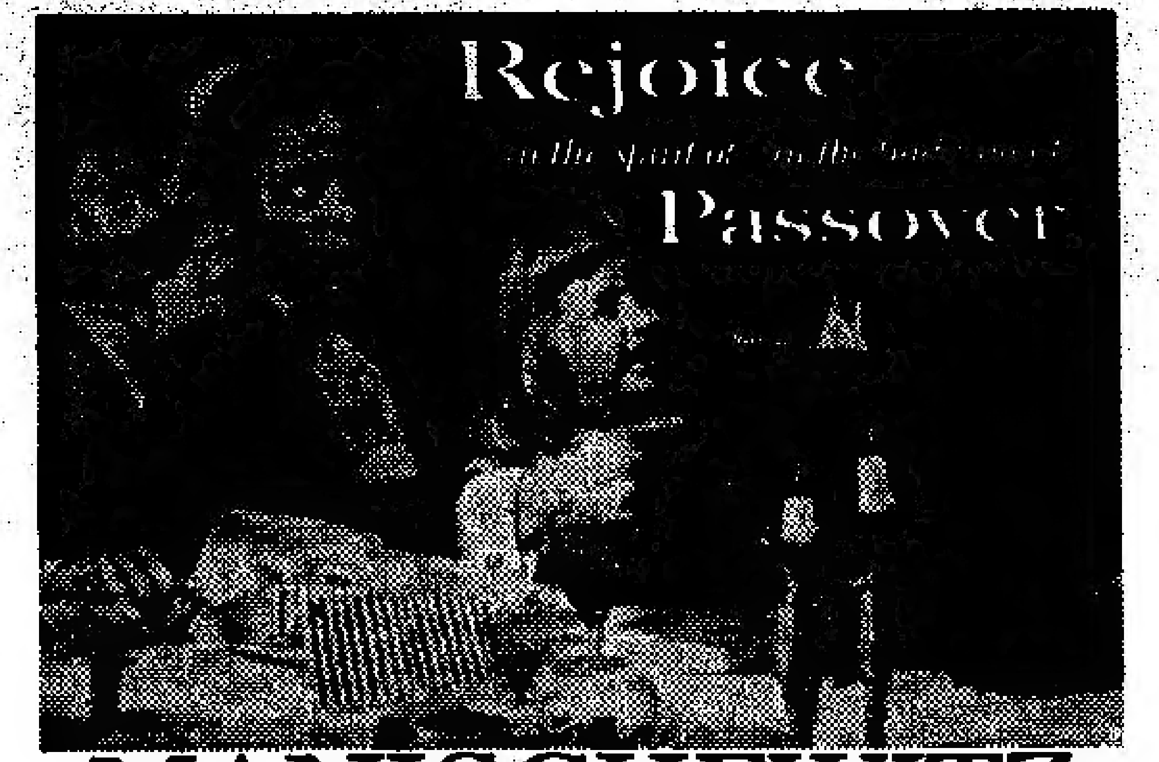
One of our failures, is that we have become a motion-people. We have a tendency to make motions with our lips and at the same time, to omit the real intent. We become like the blameless or innocent one, who doesn't have the sense to ask a mature question, and must be told, in the most direct manner, the why and wherefore of something which is an important link in life, with the life of the past, and which gives to us a concrete identity, so that none can deny the fact of our eternal existence.

Judaism is a beautiful faith, full of wisdom and foresight which no other religion can match, and which every other religion acknowledges. The concept of release is new, and with each generation, renews itself. Freedom is myth, a universal mirage, for which we all suffer incredible suffering. Release may be obtained only through ourselves and our willingness to return to the ways of God and His Torah. We have no established level of release, but through our return and our willingness to accept, we shall be able to regain the right to be called the Chosen People.

My observations, while not being original, are written with the intent to bring to the reader the realization that Passover as well as other holidays of importance within the Hebrew religious cycle deserve more attention and understanding than is presently accorded them. We are beset with too many things of maudlin nature, which prevent us from having the time to indulge in academic pursuit. Even stranger is our proneness to follow a tradition without really knowing its purpose, without digging beneath its surface and learning the realities which are its basis, as well as its real reason for existence.

It is time for all of us in the clergy to exhort our people to take stock of themselves, to take pains to re-evaluate their connection with the most important occasion of the year. Let there be missionaries who will go out among our own people and crusade for a return to an occasion that is real and sincere, and which conveys to all the powers that are God's alone, and which we as the Chosen People, have come to receive as a share, and which we moderns aren't able to really appreciate. This is the gift of release, and for this reason, we should make every effort to treasure this occasion, for through it we were able to learn the art of democratic living, and without its presence, we would have nothing to celebrate, we would have no freedom or release and we would have no reminder of the greatness which is our heritage.

Finally, let us demonstrate to the world our ability to make a return to what is right and good, so that we could bring the world to do likewise, thereby relieving us from the evils of planned chaos and slavery and bringing us the release of peace and freedom.



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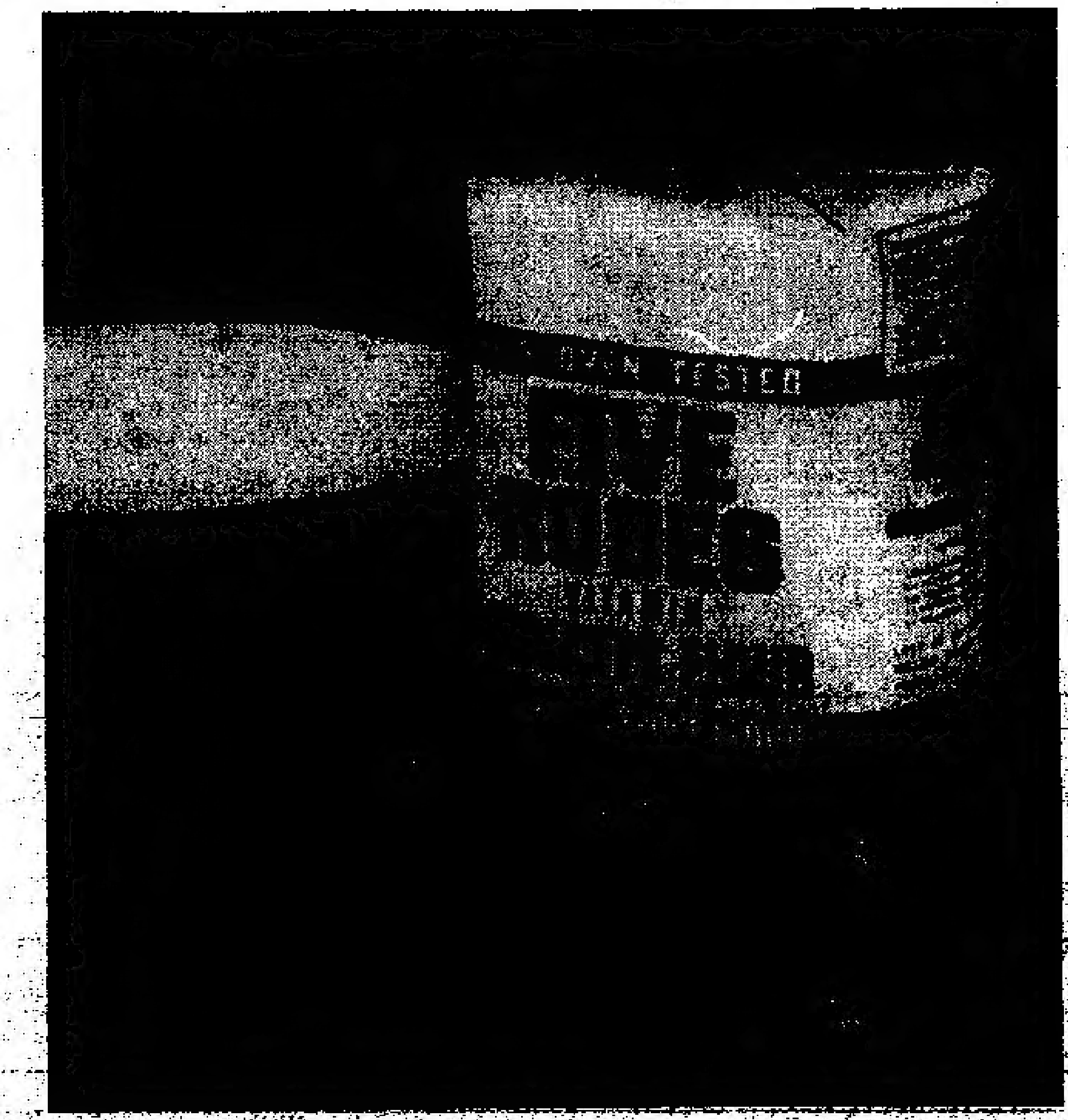

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Eichmann's Role In The Annihilation Of The Jews

Excerpt from "Eichmann, Master Of The Nazi Murder Machine", by Dr. Nehemiah Robinson, of New York, expert of the World Jewish Congress

Despite his ever-growing influence and importance, Eichmann was never promoted beyond SS lieutenant colonel. There are apparently two reasons for it. One, the general camouflage which surrounded the "final solution" of the Jewish problem. It was part of this camouflage not to openly demonstrate the importance of the office and person dealing with the implementation of this "solution." Second, Eichmann was, in theory, only head of one of a multitude of sections in the RSHA. The RSHA had seven departments. Department IV was the Gestapo, sub-department A dealt with internal affairs, the Main Section IV A 4 was concerned with religious matters and IV A 4b was its Jewish Section. (The other three dealt with "political" Catholicism, "political" Protestantism and Sects, other Churches and Freemasonry.) He was a "Referrent" (Reporting Officer) only. However, this low echelon position had little to do with Eichmann's real importance and role. He had at his disposal a four-story house in the center of Berlin, with a large staff on the spot and in many other places and he was the center of the "web" which extended all over Europe.

Eichmann himself and some students of his life including Gerald Reitlinger (*The Final Solution*) described his career as that of a small official who — working without gratitude or recognition — diligently performed his assigned task.

In his memoirs published in *Life* magazine (Nov. 28, 1960) Eichmann claimed that "in actual fact (he) was only a little cog in the machinery that carried out the directives and orders of the German Reich. (He is) neither a murder nor a mass murderer. (He is) a man of average character, with good qualities and many faults. (He) was not the "Czar of the Jews," as a Paris newspaper once called (him).

Dieter Wisliceny described Eichmann in the following words:

"Eichmann was in every respect an industrious, diligent bureaucrat. In special files he would collect notes of his conversations with superiors and repeatedly stressed how important it was to stand behind one's superiors and to be covered by them. Eichmann endeavored to eschew any personal responsibility and always hid behind his chief — in these cases Mueller and Kaltenbrunner — and induced them to assume all responsibility for his own actions."

In fact, however, all this was nothing but camouflage: Eichmann understood how to obtain "higher sanction" for his own initiative and action, to be covered "just in case." The same Wisliceny admitted that Eichmann enjoyed the full confidence of Himmler, Heydrich (and his successor, Kaltenbrunner) and Mueller, his superiors in the RSHA, and — from the date Goering had given full powers to Heydrich on July 31, 1941 — was able to overrule the influence of other ministeries and administrations. They were wholly under his initiative, e.g., supplied him, despite all difficulties, on a priority basis with railroad cars for deportations. All his collaborators were under his strong personal influence. In fact, Wisliceny stated that, although Eichmann was covered by orders of Hitler and Himmler, his personal part in the annihilation of the Jews was decisive and he must be made fully responsible for it.

Eichmann in his memoirs calls Kaltenbrunner his "good friend" and brags about the very high opinion his superiors had of him. About Kaltenbrunner he recounts that when he asked permission to stay on in Hungary (when the political situation deteriorated there) Kaltenbrunner replied that Eichmann was too valuable, Himmler would "have his head" if he permitted it. When Eichmann said he was going to the mountains, Kaltenbrunner replied, "That's good. Good for Reichsfuehrer Himmler, too. Now he can talk to Eisenhower differently in his negotiations, for he will know that if Eichmann is in the mountains, he will never surrender, because he can't." Mueller said about Eichmann: "If we had 50 Eichmanns, we would have won the war."

The activity of Eichmann, as described in the following pages, is also totally inconsistent with the position of a subaltern official merely fulfilling orders of his superior (or, as Eichmann claims, transmitting deportation orders received).

In Nuremberg Kaltenbrunner (who generally professed to have learned about the annihilation of Jews only in 1944), contended the annihilation was conducted independently (of him) through a direct channel of command from Himmler to Eichmann. (It is interesting to note that the 3. Strafkammer (Penal Section) of the Frankfurt Landgericht stated in the case of Hermann Krumey (Eichmann's representative in Vienna and Hungary) that Eichmann had to report *directly* to Himmler.) He claimed that Eichmann's position, which had already been a dominant one when Heydrich was still alive, increased steadily so that eventually he acted completely independently in the entire Jewish sphere.

Rudolf Mildner, chief of Gestapo in Upper Silesia and Denmark, testified that Eichmann was adviser to Himmler and Kaltenbrunner; Chief of the Jewish Section; Deputy of Himmler in all deportations to camps and conversations with other countries concerning the evacuation of the Jews, and liaison man with all higher SS and Police Chiefs in matters concerning Jews.

In his memoirs Eichmann described his activity as follows: "Where I was implicated in the physical annihilation of the Jews, I admit my participation freely and without pressure. After all, I was the one who transported the Jews to the camps. If I had not transported them, they would not have been delivered to the butcher. Yet what is there to admit? I carried out my orders. It would be as pointless to blame me for the whole final solution of the Jewish Problem as to blame the official in charge of the railroads over which the Jewish transports traveled . . . with us an order was an order."

It must be remembered that although the SS was generally obligated to blind obedience, not a single case has become known where an SS-man who refused to execute annihilation orders ever suffered harm to life or body.

In Nuremberg Wisliceny stated that, when Eichmann showed him the written order of Himmler to annihilate the Jews, he told him that he was personally charged with its execution in the RSHA. For this task he received full authority from the Chief of the SIPO (Security Police) and was personally responsible for the execution of the order. It was established that, when he was in Budapest, he dealt *directly* with Himmler, without reference to his immediate "superiors." That he was the initiator and driving force behind the deportations and annihilations is shown, *i.a.*, by the circumstances that the further the war progressed and the clearer it was that Germany could not win, the stronger did Eichmann press for the total implementation of the deportations and annihilation; in the case of Hungary, even contrary to Himmler's policies.

According to the findings of the Oberlandesgericht of Frankfurt.

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Eichmann also defied the refusal of Horthy (Regent of Hungary) to continue deportations in July, 1944, and decided to have 1,500 Jews, who were under Horthy's special protection, killed in Auschwitz. And so they were.

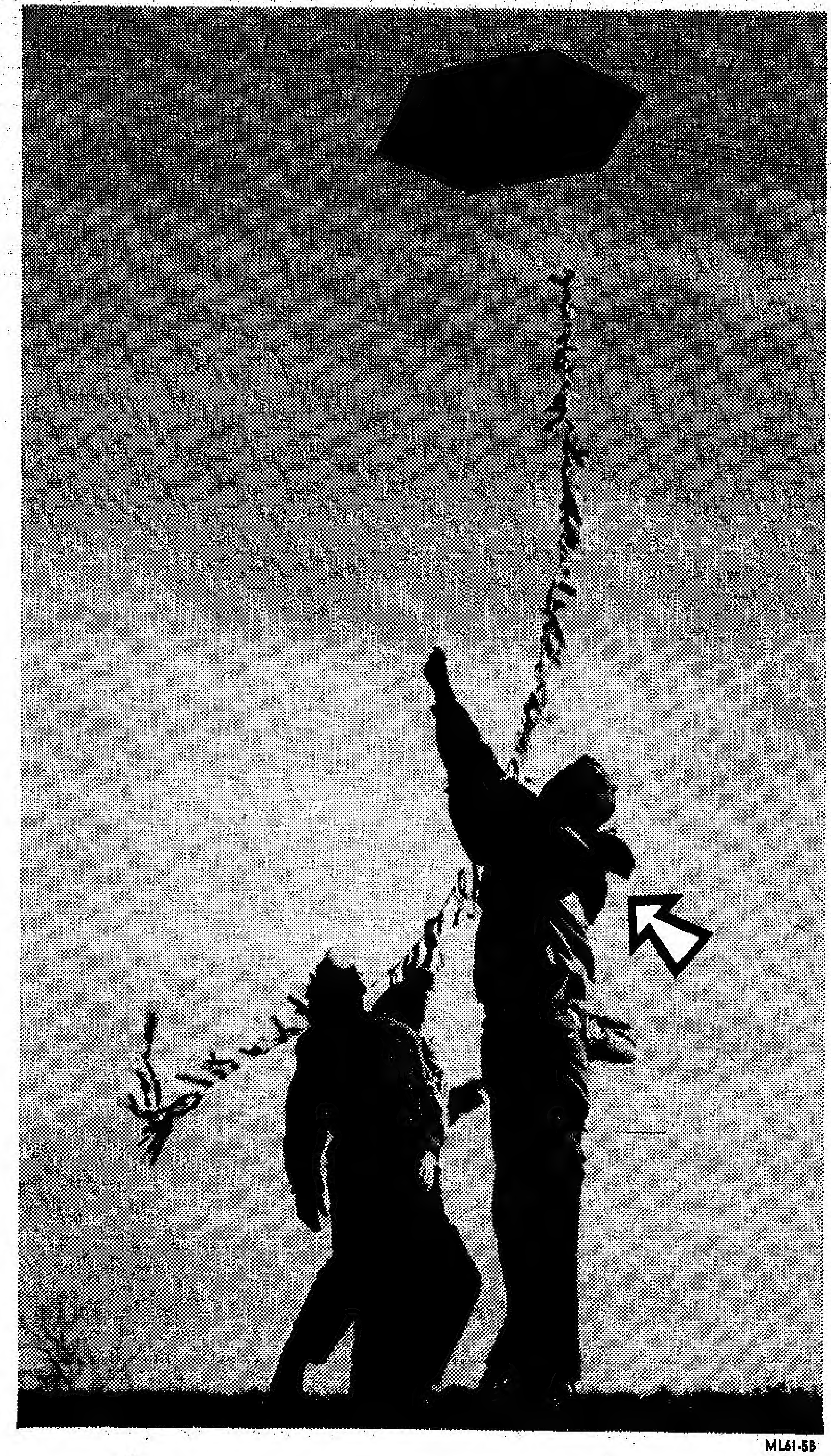
Eichmann's contention that he only transported the Jews and "never gave a single annihilation order" is wholly incorrect. Among the documents submitted by Czechoslovakia, there is an affidavit by Dr. Taskier, who was in Lublin and who recounts, on the word of Dr. Freitag, that in 1941 Eichmann arrived in Lublin to liquidate the ghetto. On Eichmann's orders 30 Jewish physicians, 70 nurses, and about 100 patients were shot.

Die Bunte Deutsche Illustrierte relates that in May, 1944, the Russian armies were marching on the annihilation camps in Poland. Eichmann went on an inspection tour of the camps to see for himself in what physical state the inmates were. On May 23, 1944, he ordered several thousand of them to the "inspection place." He looked at them with an expression of disgust on his face and muttered a single word through closed lips "sonderbehandeln" (i.e., put to death). (It was apparently in this connection that SS-Judge Georg Konrad Morgen, who visited the camps in the middle of 1944, proposed that the SS court of Berlin should open an investigation against Eichmann; the court submitted to Kaltenbrunner a warrant of arrest for his atrocities, but he was saved by his superiors who claimed that he was engaged in an extremely important task entrusted to him by Hitler.)

The deportations to annihilation camps of Hungarian Jewry, the death marches, etc., occurred at a time when Eichmann knew that the war was lost for the Third Reich. However, he was possessed with the annihilation fever: even if Germany lost the war on the fronts, he was determined to win his private war against the Jews (whom he recently still described as "enemies of the Reich"); whatever happened, he would keep his "death mills" running until the last day, would deport all available Jews and annihilate them. He took no chances. A fortnight before the occupation of Hungary, he called together his "best technicians" to Linz to prepare plans for the annihilation of the Hungarian Jews. His collaborators knew that Himmler was ready for a radical about-face in the Jewish problem in view of the impending end of the war, but Eichmann did not care and they acted as ordered. Eichmann's craze for the annihilation of the Jews and his independent position are confirmed by a speech he made to his assistants at the start of the annihilation of Hungarian Jewry, as published in the above-mentioned reviews.

"Our work is . . . the expression of an ideology . . . It thinks only

(Continued on Page Eighty-Three)



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Passover: The Planetary Festival

BY DR. LOUIS J. CASHDAN, RABBI, TEMPLE EMANU-EL, TORONTO

The story of the Passover is recounted in the Book of Exodus and annually reenacted in Jewish homes throughout the world. The beauty and the drama of the Seder make the Haggadah the text book par excellence in the evolving history of our people. Without the benefit of the modern insights of psychology, the rabbis of old knew how to create the mood which would establish the feeling of identity with the past and an empathic relationship with "freedom's wondrous story."

The pathos and the joy of Passover are felt in the symbolism of the Seder. We taste the bitterness of slavery. We eat the unleavened bread of the afflicted, and we rejoice in the liberation which we also experience; for the Haggadah instructs us to feel that not only our ancestors, but we, also, were involved in the divine drama of redemption from bondage.

The remembrances of our history do not lie dormant. They are not the "fossils", the dead relics, that the eminent historian Toynbee has called them. They have an awakening, a revivifying influence for those whose hearts and whose minds are receptive to the redemptive lessons which they teach. Passover highlights and accentuates the will of man to be free, a universal longing which has reached an accelerated tempo in our own day.

Emerging out of the crises and the tragedies of our civilization we have seen scores of new nations attain their independence and sit as equals in the assembly of the United Nations. There are as yet many "Red Seas" to cross, many barriers to freedom to overcome. There are still seemingly insuperable problems to solve, but who can gainsay that we in our age are witnessing the inexorable process of the extension of human rights? "New Haggadahs" are being written in Africa and Asia.

The language may be strange to us. The new ceremonials of liberation may appear alien or even exotic, but they all carry the overtones of the divine command: "Let My People go, that they may serve Me." This commandment issued many centuries ago to Pharaoh transcends the boundaries of race, nation, and time. The call, the message of Passover, is planetary. God's moral mandate encompasses all mankind. Freedom's wondrous story must encircle the earth before men can exercise both the inalienable rights and the responsibilities of freedom.

Western civilization has a dual commitment in the struggle for liberty which has become the characteristic mark of our age. We must not only be champions of the oppressed and ardent advocates of freedom, but our policies and acts must also reflect the moral convictions of religion. The non-committed nations that have experienced freedom for some time, and the newly liberated states have the right to choose the political orbit of their lives.

When they are justifiably responsive to democratic ideology, they strengthen not only the fabric of democracy throughout the world, but at the same time they also help to advance and to preserve the cause of religion. This is a testing time for the religious people of the world. Will the neutral nations become part of the believing world, or will they be submerged by the forces of economic materialism which seek to impose their will upon them?

The attainment of freedom is only the initial response to the divine command. It merely fulfills the injunction, "Let My people go." Too frequently men and nations forget the creative and dynamic purpose of freedom: "that they may serve Me." Without an awareness of the moral responsibilities of freedom, man is little higher than the animals; with a moral incentive, he becomes little lower than the angels, and is "crowned with dignity and with honor." The story of Passover is the unfolding of the human drama of freedom under God's law; freedom to do justice, to be compassionate, to reflect the illimitable moral potential of man.

The Passover story illumines the past. It is a leavening influence in the present, and freedom's target for the future. It bespeaks the faith of God in man, whom He has made free to evolve his own destiny, and the faith of man in God in whose service he would utilize his freedom.

While we are shooting for the moon and aiming to put a man into space, Passover would have mankind choose to reach toward heaven, and resolve to bring the lessons of religion down to earth. Passover is always contemporary. Its origin is divine. Its symbols are humane. Its goal is the unending response of free men to the divine call: "Let My people go, that they may serve Me."

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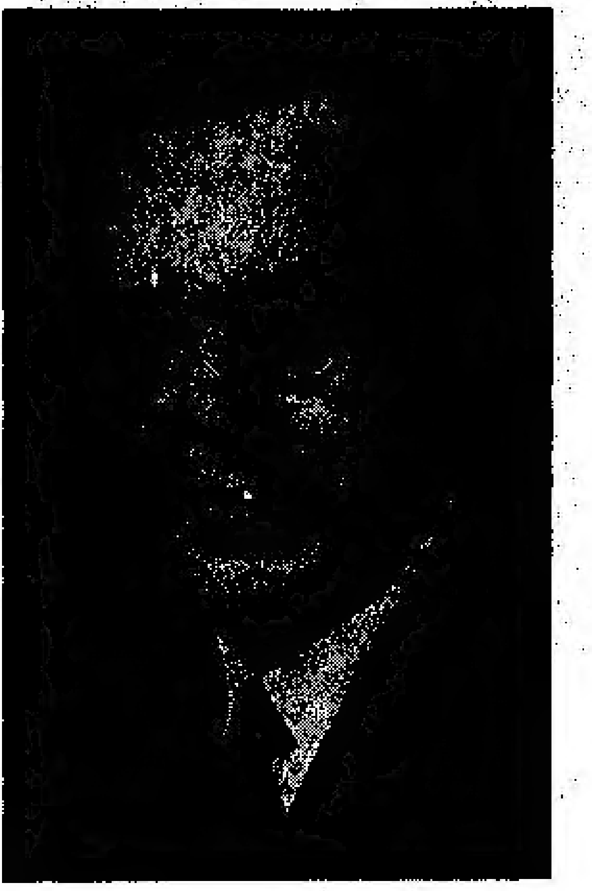
— Globe and Mail



Left, Prime Minister John Diefenbaker, and Mrs. Yaacov Herzog, wife of the Ambassador of Israel to Canada, right, at the Ambassador's Ball, at the Royal York Hotel in Toronto, sponsored by the Israel Bond Organization.

* * *

Mrs. Jack Budovitch, 6712 Clanranald Avenue, Montreal, and her sons, Joel Morley, aged four years; and Perry Howard, twenty months, below, who are grandsons of Mrs. Freda Budovitch, of Fredericton, N. B., and the late Ben Budovitch; and of the late Mr. and Mrs. Joseph Rosenberg, of Montreal.

— Ballard and Jarrett

* * *

Arthur E. Gelber, 166 Roxborough Drive, Toronto, below, is the president of the Canadian Conference of the Arts; and on the board of the New Mount Sinai Hospital, Jewish Home for the Aged, United Jewish Appeal, and the Young Men's Hebrew Association. He is the father of Misses Nancy and Patricia Gelber; and Judith, aged fourteen; and Sara, twelve. He is the son of Louis Gelber, 133 Lowther Avenue, and the late Mrs. Sara Gelber.

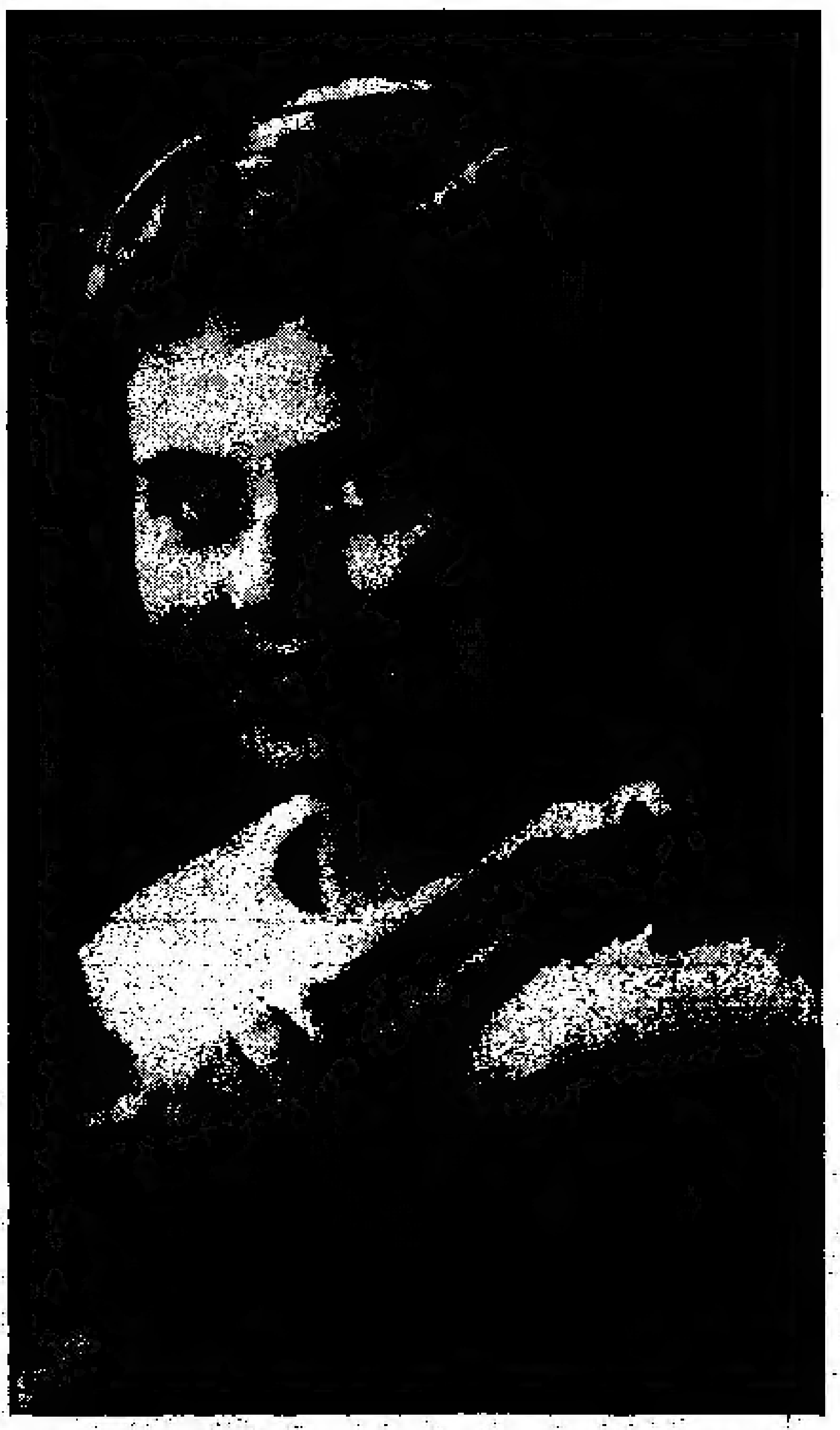
— Miles

* * *

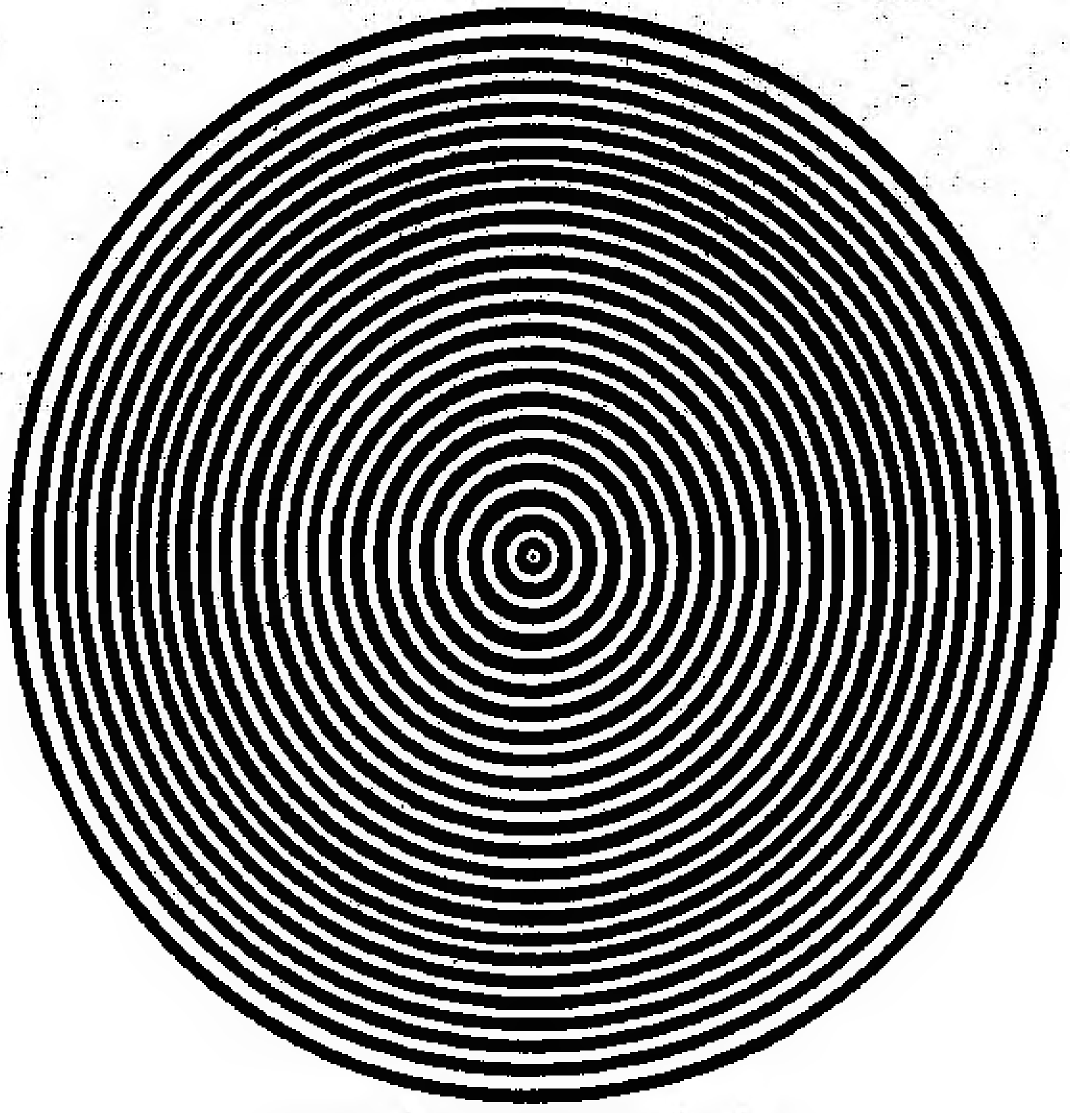
Edna, aged eleven years, below, is the daughter of Mr. and Mrs. Moses Wolteger, 5974 Esplanade Avenue, Montreal; sister of Anna, aged thirteen years; Reena, three; and Lillian, one year. Edna was a violin soloist with the Montreal Symphony Orchestra, direction of Dr. Wilfred Pelletier, in the Montreal High School Auditorium. She is a pupil of Miss Ethel Stark. Edna won a $100 scholarship at a Montreal Symphony Orchestra Young People's Concert.

Miss Rochelle Cotler, above, daughter of Mr. and Mrs. H. Cotler, 126 German Park Road, Toronto, graduated with honours from the University of Toronto Faculty of Arts, and is now at Teachers College. She is the granddaughter of Mrs. Sophie Ganz, 57 Marmion Avenue.

— Peggy Todd Studio



— A. Freiman



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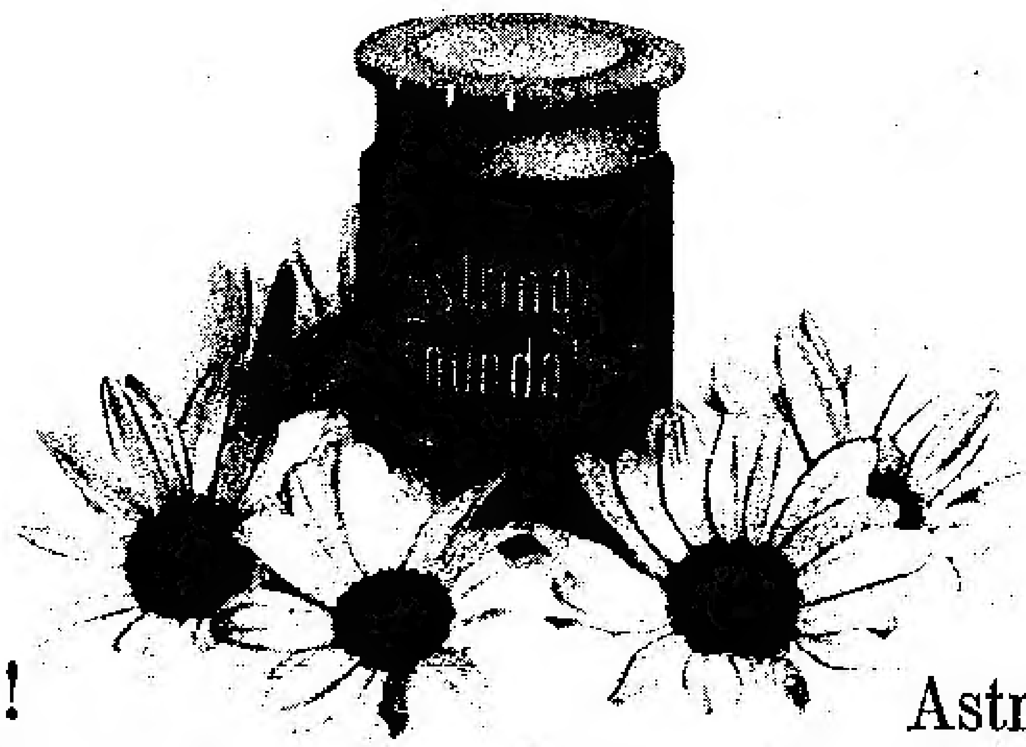

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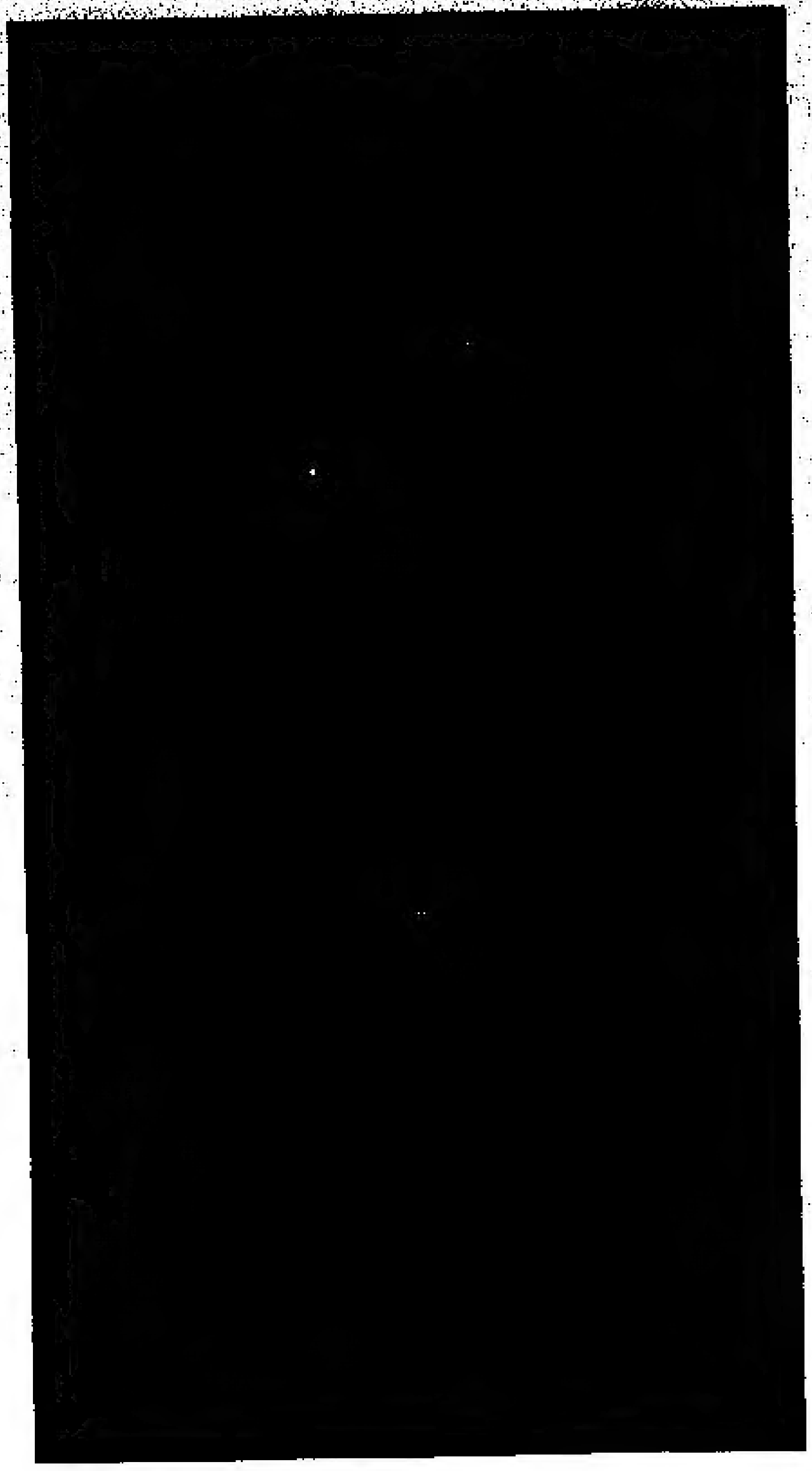
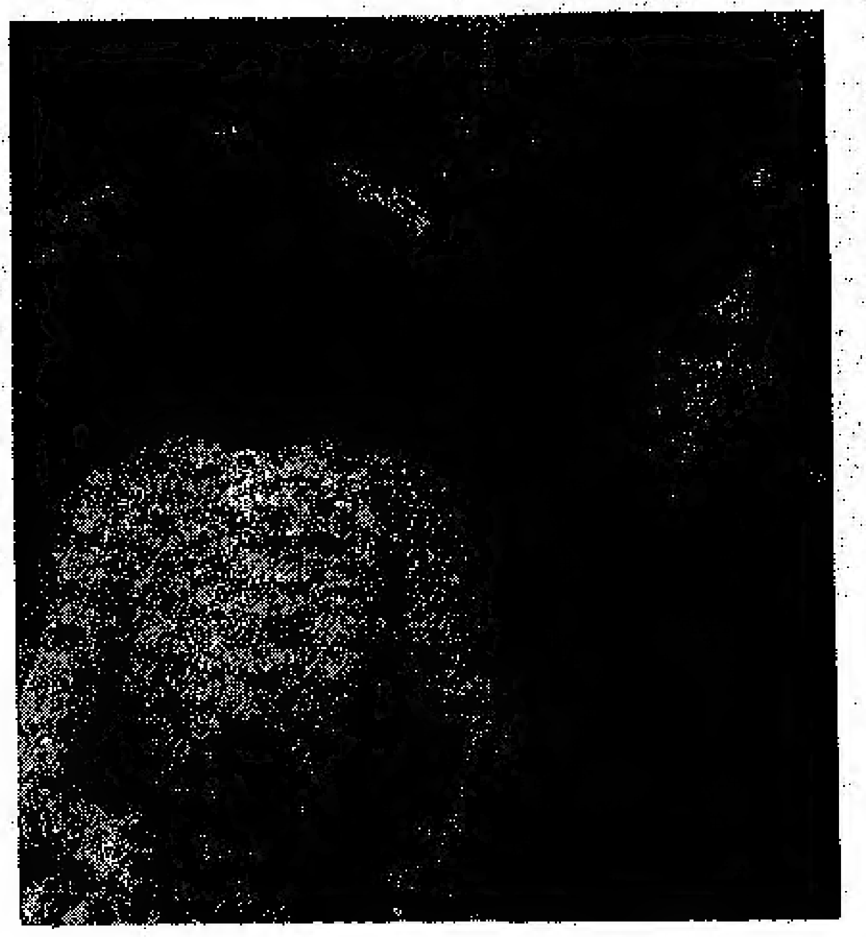


Samuel Bronfman, of Montreal, president of the Canadian Jewish Congress, who was honoured at a dinner gathering at the Queen Elizabeth Hotel in Montreal, on his seventieth birthday, has been president of the Congress since 1939. On display was a scale-model of the building which will be erected in Montreal to be known as the Samuel Bronfman House. The building will serve as the national headquarters of the Canadian Jewish Congress; an institute comprising the archives, a museum, and a library of Jewish information. The Israeli Ambassador to Canada, Yaacov Herzog, spoke for the Government of Israel and made a presentation to Mr. Bronfman on its behalf. Dr. Nahum Goldmann, president of the World Zionist Organization, and of the World Jewish Congress, came to Montreal to attend the dinner and spoke on Mr. Bronfman's leadership in the World Jewish Congress and world Jewry. Prof. Rene Cassin, of Paris, France, president of the Alliance Israelite Universelle, spoke in French. Sol Kanee, of Winnipeg, a national vice-president of Congress, presented a bouquet of flowers to Mrs. Samuel Bronfman, O.B.E. Allan Bronfman spoke on behalf of the family. Michael Barzilai, of Israel, made a presentation to Mr. Bronfman on behalf of the Keren Hayesod. J. I. Oelbaum, a national vice-president of Congress, and chairman of the national committee for the establishment of the Samuel Bronfman House, presented Mr. Bronfman with a leather-bound volume dedicated to him which contained a write-up of the Canadian Jewish Congress; leadership which Mr. Bronfman gave to Congress and to world Jewry; highlights of his career; sketches of the Samuel Bronfman House; an honour roll of contributors to it. Monroe Abbey, Q.C., chairman of the national executive of Congress, presided. Lavy M. Becker was toastmaster. Rabbi Wilfred Shuchat gave the invocation. Saul Hayes, executive vice-president, spoke. Over 400 community leaders were present from Montreal, Toronto, Winnipeg, Windsor, Sudbury, Saint John, Ottawa, Halifax; and several guests, as well as members of the family of Mr. Bronfman from the U.S. Mr. Bronfman responded to the tribute and spoke on the international Jewish situation, reviewing Congress work since its establishment in 1919. He was given a standing ovation. There was a congratulatory telegram from David Ben-Gurion, Prime Minister of Israel; and from Jean Lesage, Premier of the Province of Quebec. Greetings were received from Philip Klutznick, recently appointed U.S.A. representative to the U.N. Economic and Social Council; Michael Garber, Q.C., who was prevented from attending; Senator Sarto Fournier (former Mayor of Montreal); R. Bourque, M.P., Mayor of Outremont; Sir Barnett Janner (Board of Deputies of British Jews); Label Katz, Maurice Bisgyer (Bnai Brith); Edward M. M. Warburg (Joint Distribution Committee); Irving Kane (Council of Jewish Federations and Welfare Funds); William Haber (ORT); Lawrence Freiman, president of the Zionist Organization of Canada, who was in Hawaii; and leaders of Jewish communities and organizations in Canada, U.S., Mexico, Argentina, Europe, Israel. At the head table, besides the participants in the program and their wives, were: Moe Leavitt, executive vice-president of the Joint Distribution Committee; Dr. Joachim Prinz, president of the American Jewish Congress; Shad Polier, leading officer of the American Jewish Congress; Ira Guilden, treasurer of the World Jewish Congress, and Mrs. Guilden; members of the immediate family of Mr. Bronfman; Joseph N. Fine, Q.C., national treasurer of Congress, and Mrs. Fine; and Pinhas Eliav, Israeli Consul-General in Montreal, and Mrs. Eliav.

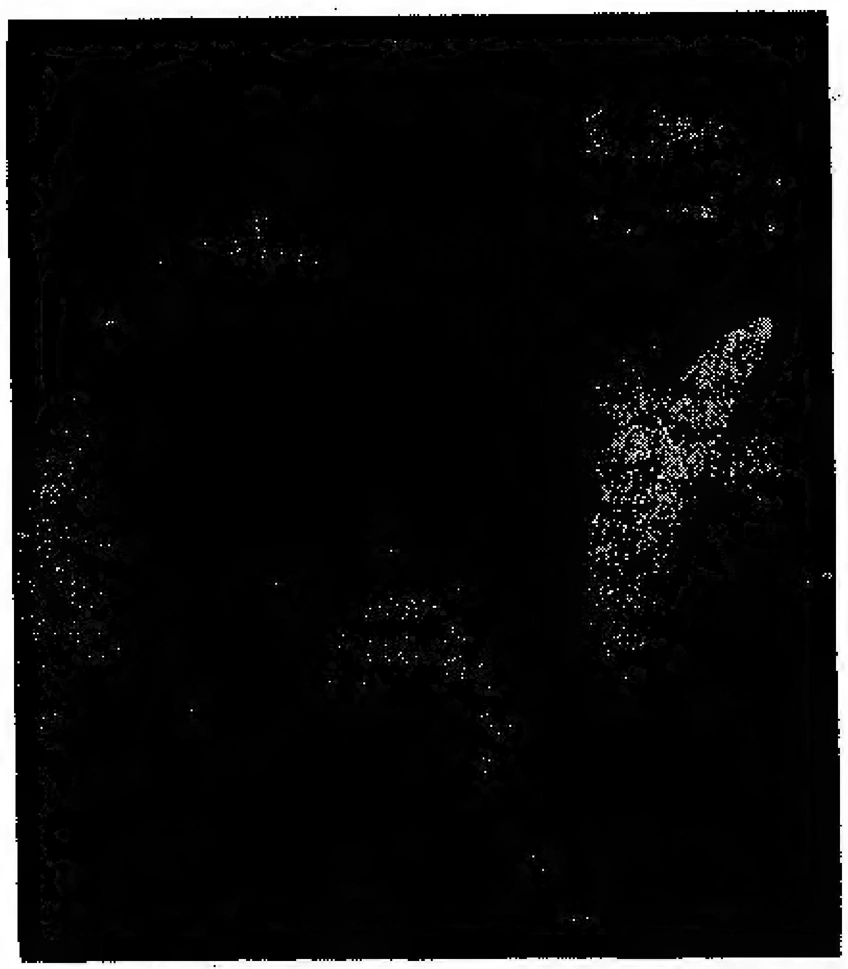
— Copyright, Karsh

Mrs. Martin Goodman, of Toronto, Ont., below, is the former Miss Janis Ripstein, daughter of Mr. and Manuel Ripstein, of Winnipeg, Man. Mr. Goodman is the son of Mr. and Mrs. Aaron Goodman, 4842 Victoria Avenue, Montreal. He is on the editorial staff of the Toronto Star.



* * *

Mrs. Reuben Dubrovsky, 4775 Cote St. Luc Road, Montreal, below, is the former Miss Sylvia Finkelstein, daughter of Mr. and Mrs. Nathan Finkelstein, 6360 McLynn Avenue. Mr. Dubrovsky is the son of Mr. and Mrs. Samuel Dubrovsky, 5576 King Edward Avenue.



— Perl's Studio

Moses A. Brown, 3839 Marlowe Avenue, Montreal, was honoured at a testimonial dinner, given by the Abraham Ansel Levin Lodge of the Zionist Men's Association of Canada. Mr. Brown was born in New York in 1897. He received his Jewish and secular education in Boston, Mass., graduating as an accountant from Boston University. He visited his mother's family in Montreal many times during his youth, remaining permanently in this community in 1919. In the following year he attended the World Zionist Congress, at Basle, Switzerland, with his uncle, the late Abraham Ansel Levin, who was treasurer of the Zionist Organization of Canada. Mr. Brown was for many years on the board of the Jewish Immigrant Aid Society; and is a past president of the Abraham Ansel Levin Lodge, a member of the board of trustees of Shaar Hashomayim Synagogue; and vice-president of the Synagogue Council of Greater Montreal. The Jewish Theological Seminary awarded him a citation in 1950, in appreciation of his devoted efforts as chairman of the Seminary campaign in Shaar Hashomayim. Mr. Brown is married to the former Miss Sadie Freedman, who has been active in Hadassah for many years, and is now national vice-president of the National Women's League of the United Synagogue of America. They have two sons-in-law and daughters: Dr. and Mrs. Paul B. Weisz (nee Lillian Brown), of Providence, Rhode Island; and Mr. and Mrs. Seymour Cohen (nee Elinor Brown), 4862 Jean Brillant Avenue; and six grandchildren: Stephanie Lynn, Sherry Ruth, and Peter Weisz; and Cathy, Roanne, and Carol Cohen.

*

Judith, aged two years; Michael, seven; and Constance, six; are the children of Mr. and Mrs. Sidney Aronson, 5357 Prince of Wales Avenue, Montreal; grandchildren of Mr. and Mrs. Arthur Reinhorn, 6955 Fielding Avenue; and of Mr. and Mrs. Louis Aronson, 4855 Queen Mary Road.

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Mr. and Mrs. Ben H. Lechter, 621 Carleton Avenue, Montreal, gave a Torah Scroll to the chapel of the Montreal Jewish General Hospital, which was accepted by Phillip Garfinkle, 1 Douglas Avenue, president of the Hospital.

Mrs. Eric Moss, of Syracuse, N. Y., left, is the former Miss Sheila Roth, daughter of Mr. and Mrs. Morris Roth, 255 Dufferin Road, Montreal. Mr. Moss is the son of Mr. and Mrs. Daniel Moss, 3790 Barclay Avenue.
— Drummond Photos

Mrs. George Herscovici, 4850 Bourret Avenue, Montreal, right, is the former Miss Sandra Brookman, daughter of Mr. and Mrs. Saul Brookman, 817 Wilder Avenue. Mr. Herscovici is the son of Mrs. Florence Herscovici, 3772 Mackenzie Avenue, and the late Robert Herscovici.
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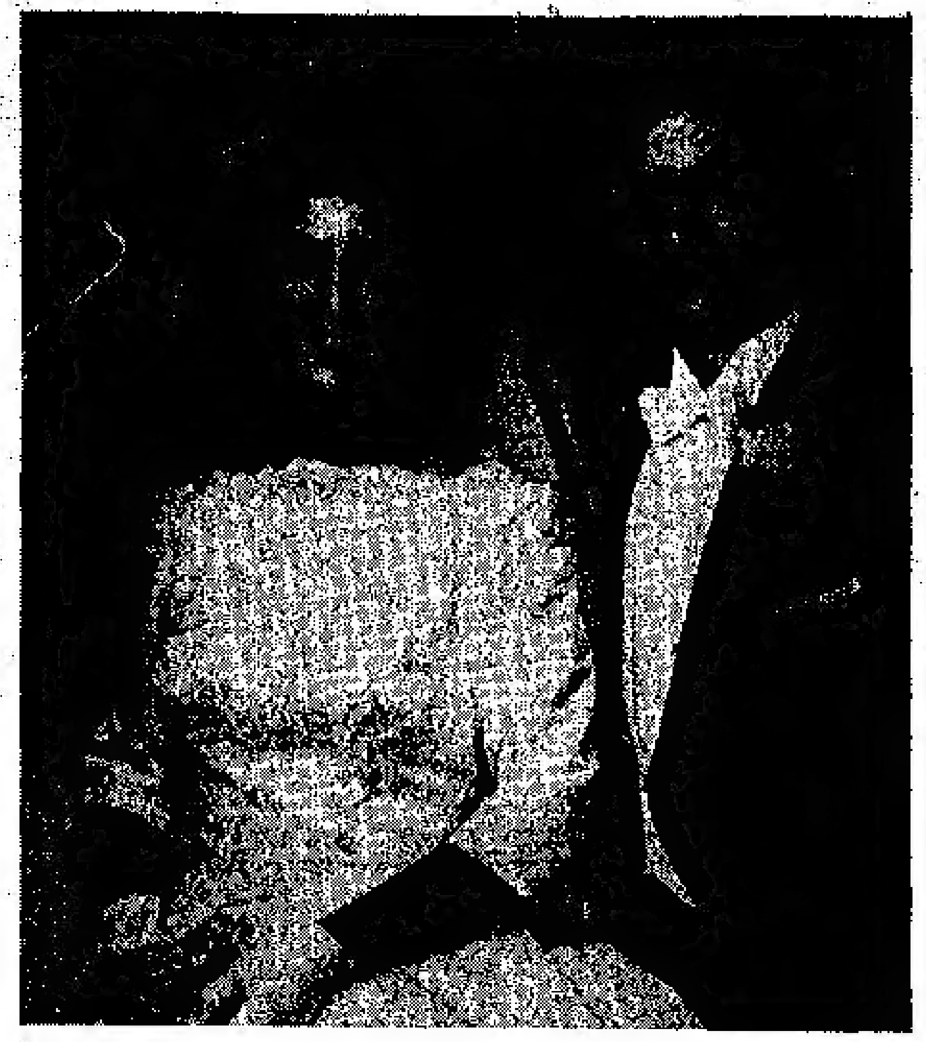
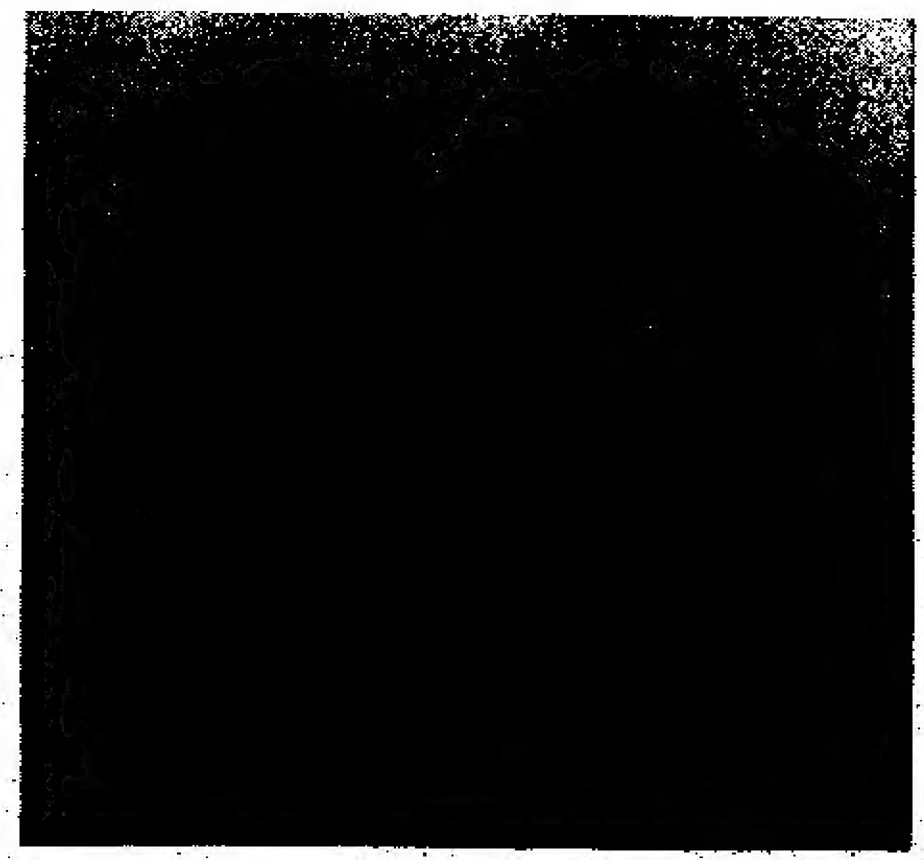
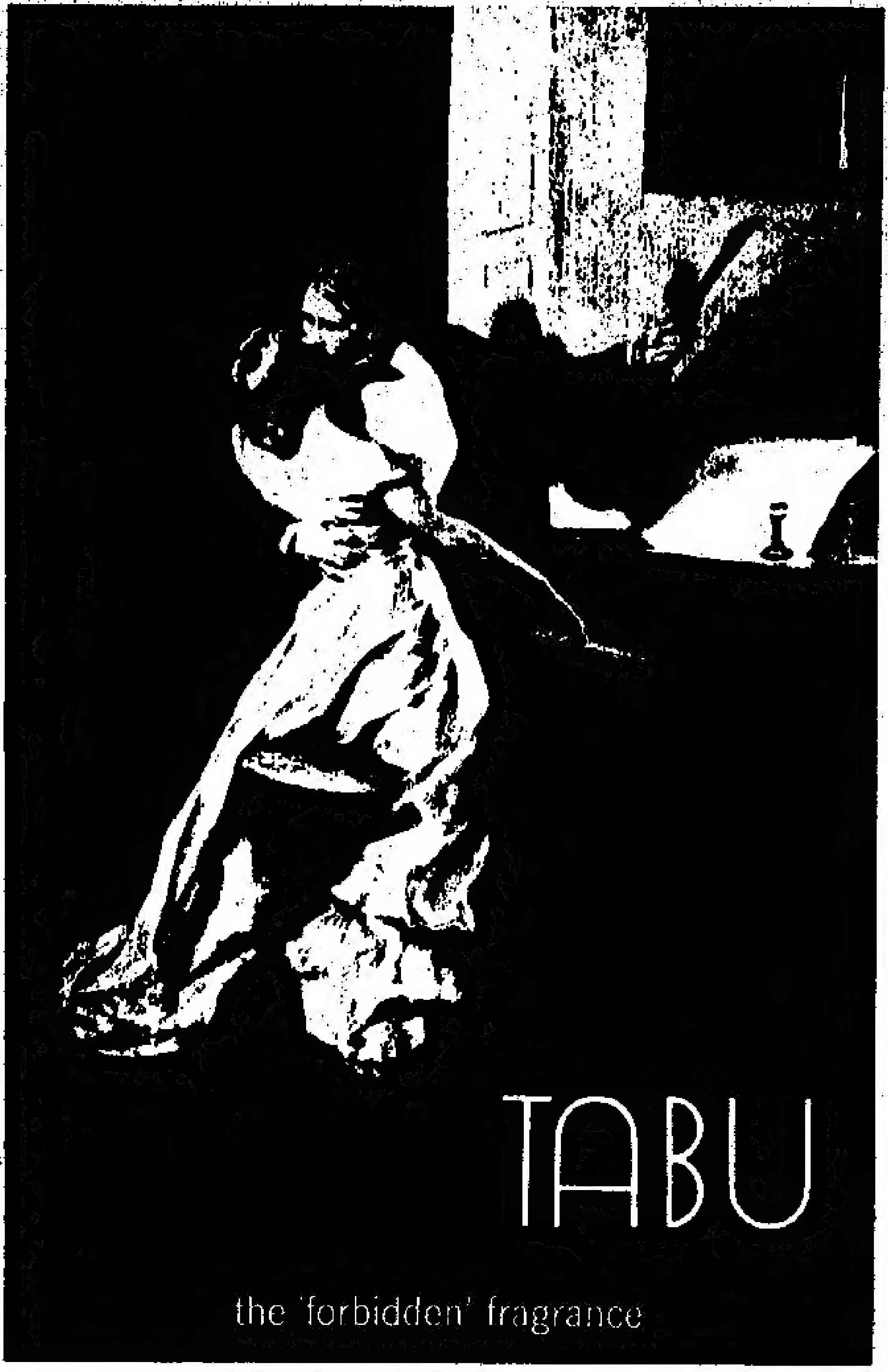


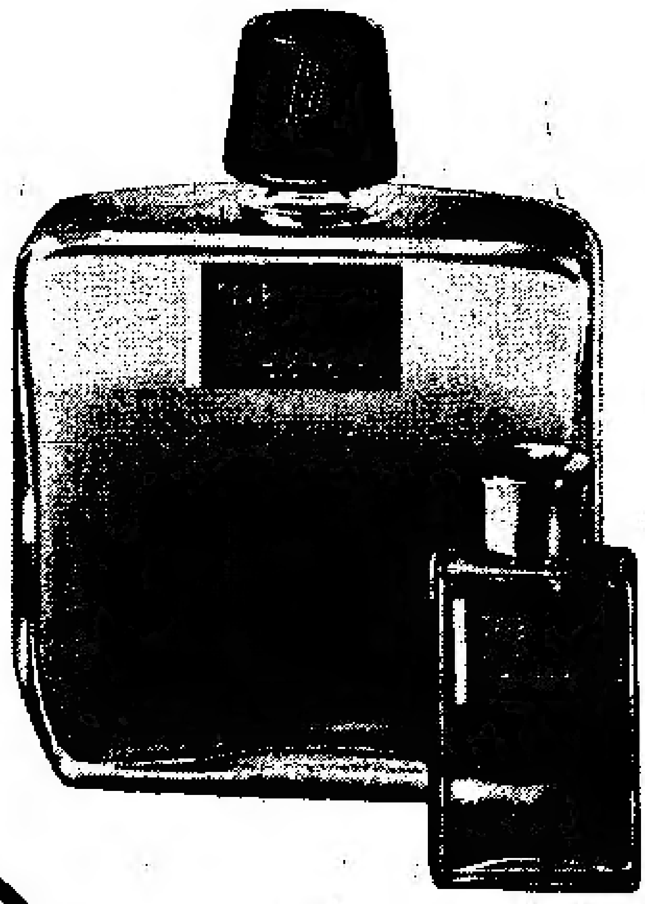
Mrs. Bernard Simcoe, 586 Lansdowne Avenue, Montreal, left, is the former Miss Lorna Irene Williams, daughter of Mr. and Mrs. Maurice Williams, of that address. Mr. Simcoe is the son of Mr. and Mrs. Harry Simcoe, 493 Ninety-Sixth Avenue, L'Abord a Plouffe.
— Drummond Photos

Mrs. Arthur M. Rosen, of Charleston, West Virginia, right, is the former Miss Eleanor Glass, daughter of Mr. and Mrs. Morris Glass, 445 Atlas Avenue. Mr. Rosen is the son of Mr. and Mrs. Herbert Rosen, of Boston, Mass.
— Gilbert Studios



Mrs. Wynne M. Rigal, of Oxford, England, left, is the former Miss Betsy Alexander, daughter of Bernard Morris Alexander, Q.C., and Mrs. Alexander, of Rockcliffe Park, Ottawa, Ont. Dr. Rigal is the son of Mrs. R. B. Kahn, of Cape Town, South Africa, and the late Isaac Rigal.
— Paul Horsdal Photo





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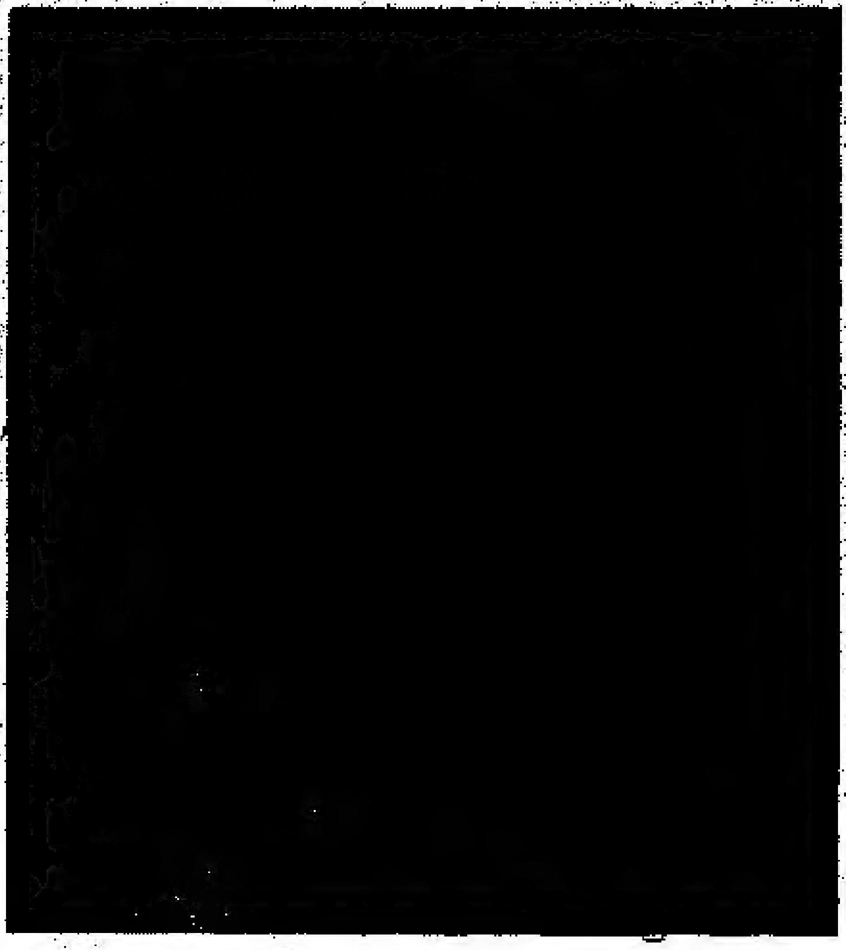
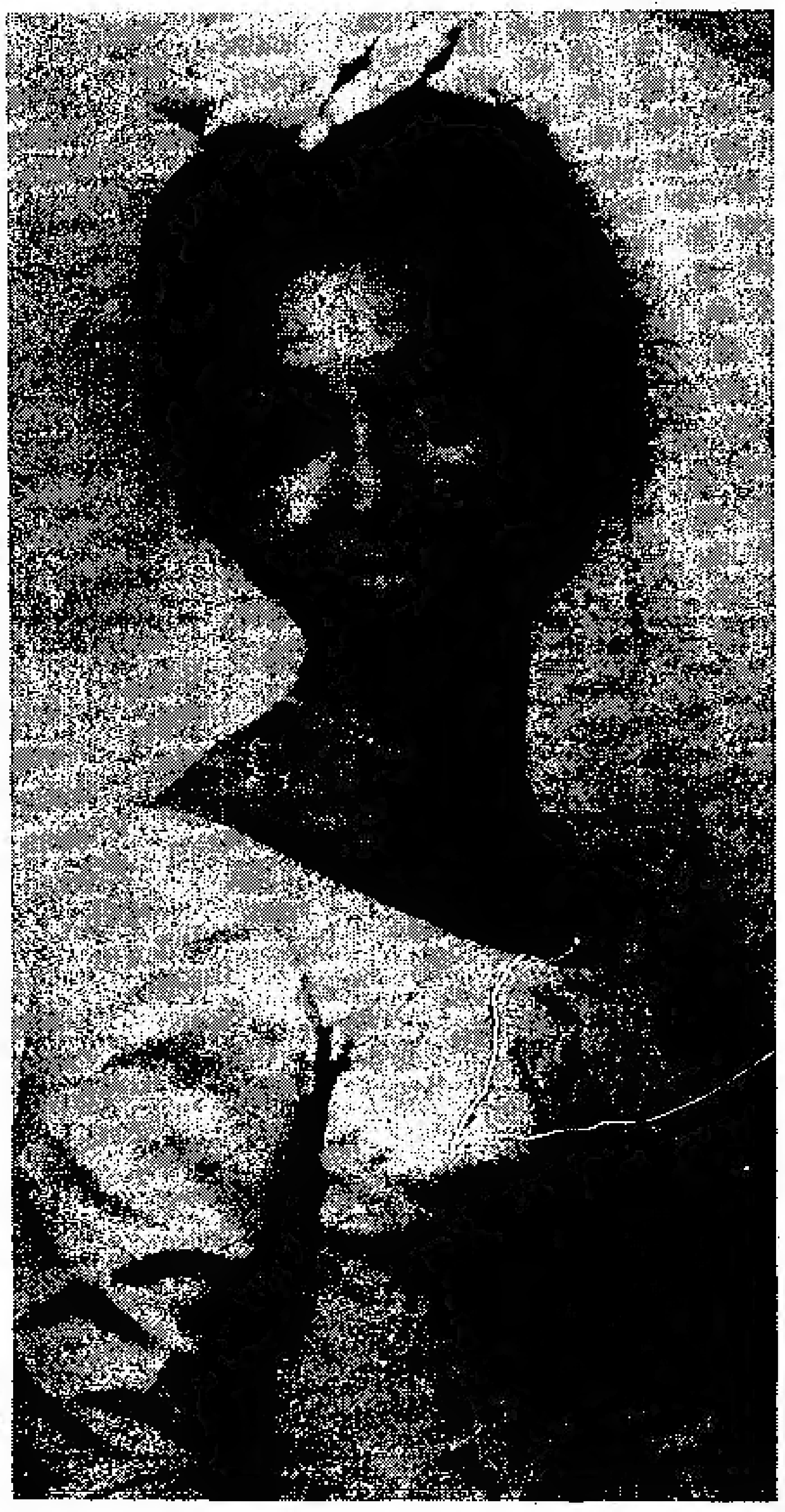
Mrs. Murray Selway, 2700 Bathurst Sreet, Toronto, right, is the former Miss Lenore Snider, daughter of Mrs. Jennie Snider, 630 Vesta Drive. Mr. Selway is the son of the late Mr. and Mrs. A. Selway.
— Dan King





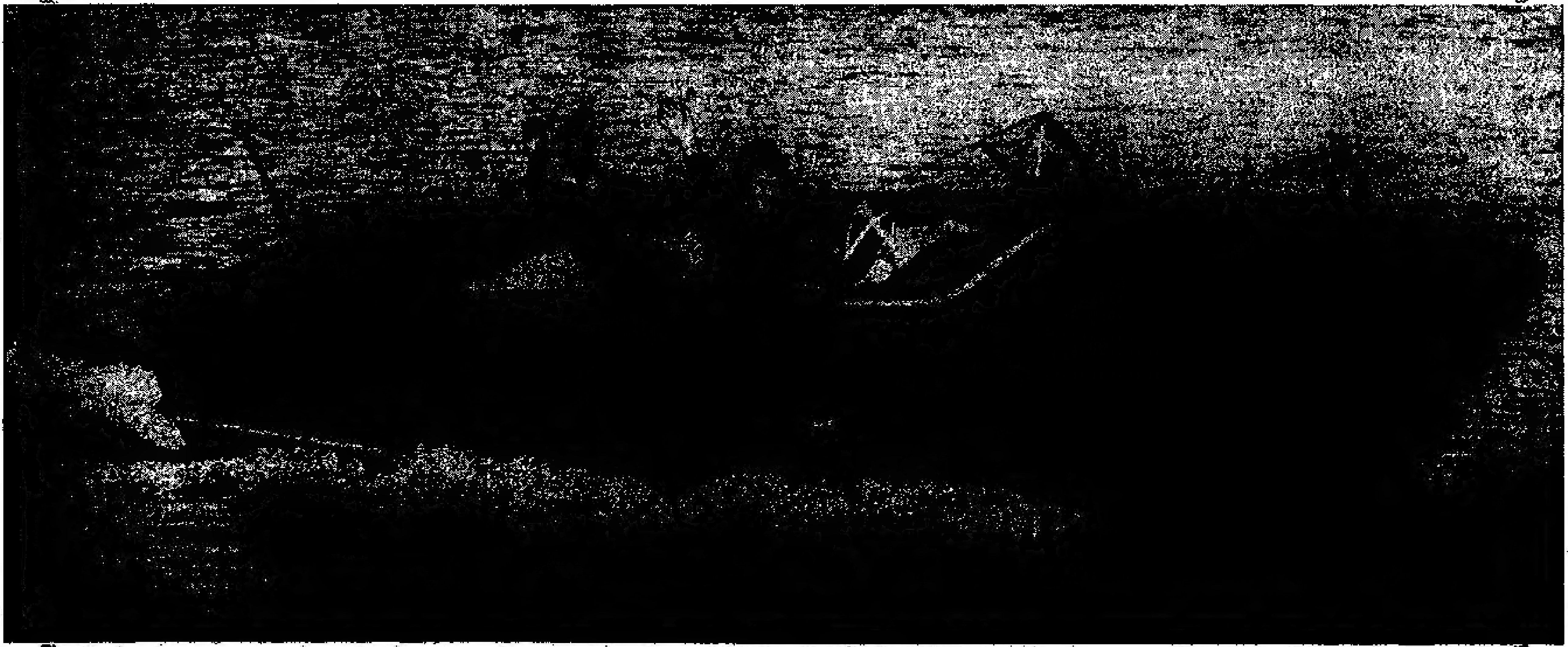
Mrs. Lionel Robins, 15 Shallmar Boulevard, Toronto, left, is the former Miss Helaine Fagen, daughter of Mr. and Mrs. Harold Fagen, 176 Dewbourne Avenue; granddaughter of Mrs. Minnie Zaldin, 475 Winona Avenue. Mr. Robins is the son of Mr. and Mrs. Samuel Robins, 205 Vesta Drive.
— Gilbert Studios

Mrs. Marvin Barkin, 15 Shallmar Boulevard, Toronto, right, is the former Miss Judith Hertzman, daughter of Mr. and Mrs. I. Hertzman, 1643 Bathurst Street. Mr. Barkin is the son of Mr. and Mrs. H. L. Barkin, 84 Ridge Hill Drive.
— Dan King

Montreal Combined Jewish Appeal Women's Division officers are standing, left to right: Mesdames S. Gasco, 2172 Fulton Road; E. Wener, 5589 Queen Mary Road; D. L. Nadler, 28 Cressy Road; vice-chairmen of the Women's Division; Theodore Lande, 3495 Mountain Place, treasurer; Sydney Adelstein, 5082 Glencairn Avenue, recording secretary. Seated, left to right: Mesdames Joseph Cohen, 3764 Westmount Boulevard, retiring chairman; Irvin Gertsman, 4870 Fulton Avenue, newly-elected 1961 chairman; and J. Salomon, 4851 Cote St. Luc Road, vice-chairman.

GREAVETTE'S GREAT NEW 20'

VEE-DRIVE OR INBOARD-OUTBOARD RUNABOUT



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Length — 20' 5"
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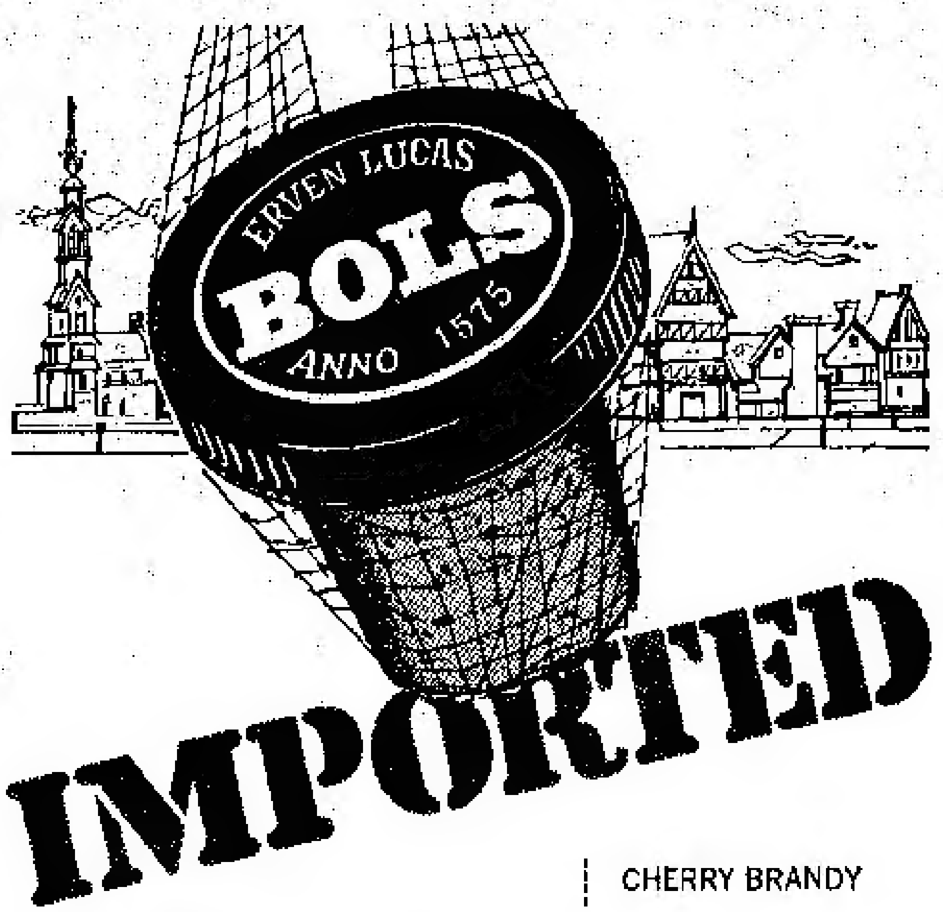

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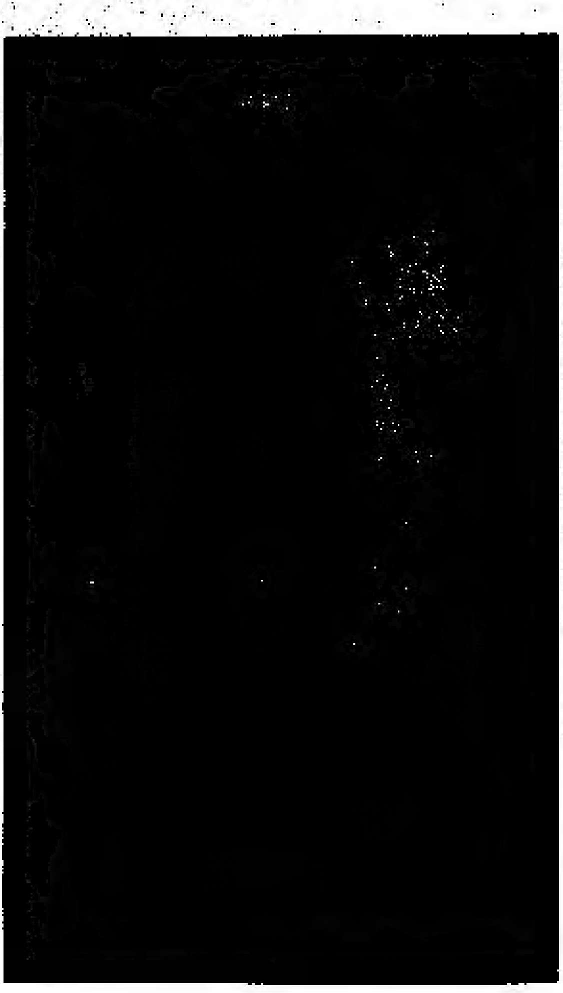

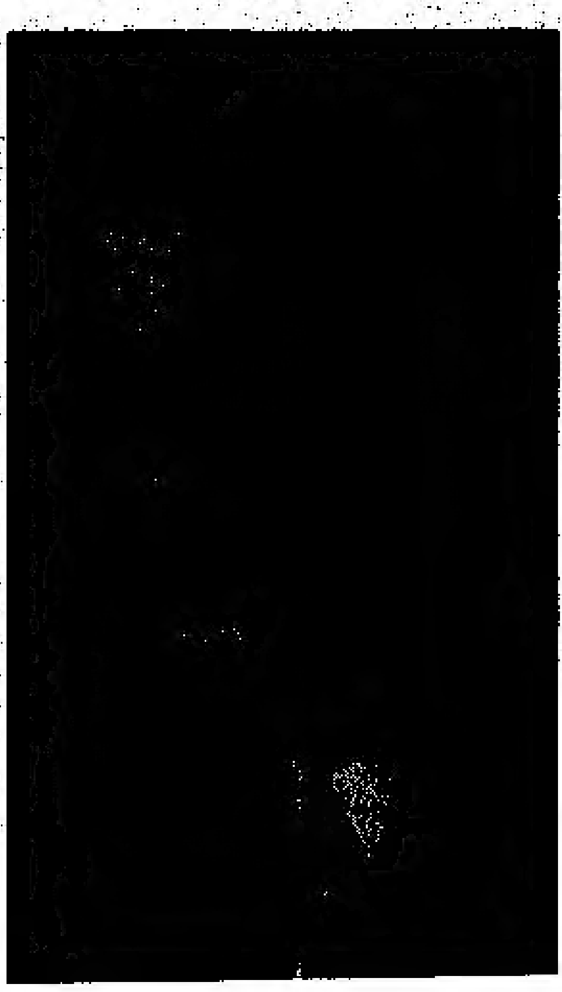

Their Excellencies, the Ambassador of France and Madame Francis Lacoste, above, are the distinguished patrons of the "April In Paris Ball" of the Jewish General Hospital, which will take place at the Windsor Hotel, in Montreal, on April 22.

Mrs. Neil F. Phillips, 634 Clarke Avenue, Montreal, right, is co-chairman of the "April In Paris Ball," of the Jewish General Hospital on April 22, at the Windsor Hotel. Mrs. Phillips is a member of the executive board of the Women's Auxiliary. The ball will be given under the auspices of the board of administration.

— Bachrach

Julius J. Block, 49 Sunnyside Avenue, Montreal, left, is co-chairman of the "April in Paris Ball," of the Jewish General Hospital on April 22, at the Windsor Hotel. Mr. Block is a vice-president of the board of administration of the Hospital. Honorary patrons of the ball are: Allan Bronfman, past president; David Kirsch, and Phillip Garfinkle, president; vice-chairmen, Mr. and Mrs. Irving Scott; honorary treasurer, Samuel Steinberg; treasurer, Mrs. J. J. Block; honorary secretary, Louis Reitman; secretary, Mrs. Meyer Deitcher; chairmen of tickets: Mesdames Samuel Gasco, J. Lazare, M. Lippman; ticket committee: Dr. and Mrs. Clarence Schneiderman, Dr. and Mrs. Simon Gold, Mesdames Bernard Ralph, Joel Salomon, Paul Manovitz, M. J. Messinger, Herbert Myers, Myer Insky, Maurice Schouela; also Neil F. Phillips; decorations chairmen: Mrs. A. J. Walker, Mrs. Lazarus Phillips; decorations committee: Mrs. L. Finkelstein, Mrs. J. Rollins, Mr. and Mrs. Alfred Miller, Mrs. E. Leiter, Mr. and Mrs. A. Zion, Mrs. I. Ripstein, Mr. and Mrs. I. Leopold, Mr. and Mrs. Irving Kates, Mr. and Mrs. Edward Schouela, Mrs. Louis Krakower; gifts chairmen: Mr. and Mrs. Nathan Scott; honorary chairman of reservations, Maxwell Cummings; reservations chairmen, Mrs. J. Carin, Mrs. Joseph Robin; publicity chairmen, Mrs. A. Shulman, M. O. Kirsch.

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Photographed at the New Mount Sinai Hospital Women's Auxiliary annual ball, in the Canadiana Room, of the Royal York Hotel, in Toronto, were, left to right: Mrs. Reuben Brown, 76 Heathdale Road, Women's Auxiliary president; Ben Sadowski, M.B.E., Hospital president, and Mrs. Sadowski, 561 Avenue Road; Dr. Brown, Mrs. Noah Torno, founder-president of the Women's Auxiliary, and Mr. Torno, 130 Old Forest Hill Road.

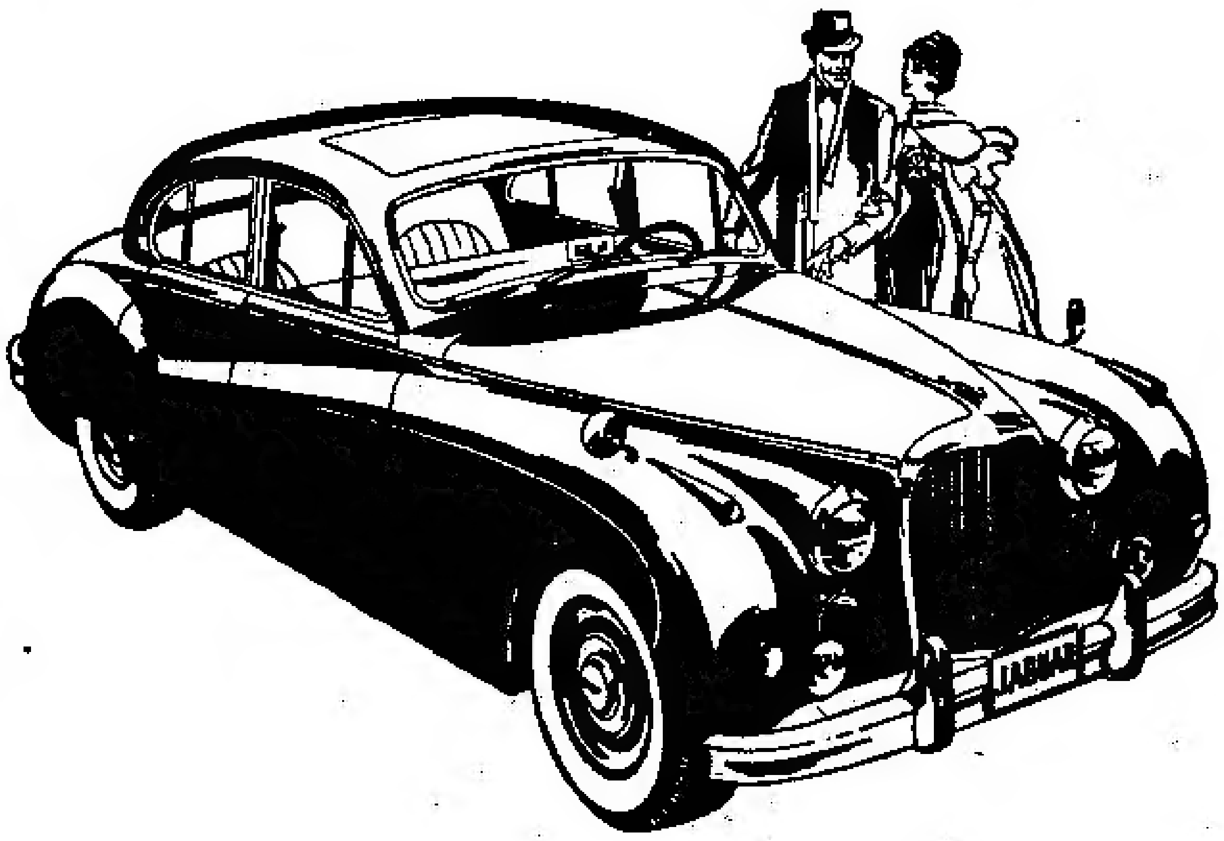
— Globe and Mail

Debbie Elaine, aged thirteen months, above, is the daughter of Mr. and Mrs. B. Tenenhouse, of Kingston, Ont.; granddaughter of Mr. and Mrs. Joseph Geller, of Kingston, Ont.; and of Mr. and Mrs. Leon Tenenhouse, 2750 Van Horne Avenue, Montreal.

Reisa Sherry, aged nineteen months, above, is the daughter of Mr. and Mrs. Milton Cohen, 5120 Bourret Avenue, Montreal; granddaughter of Mr. and Mrs. Leo Shier, 4857 Dornal Avenue.

— Tante Liane Studio

JAGUAR
MARK IX



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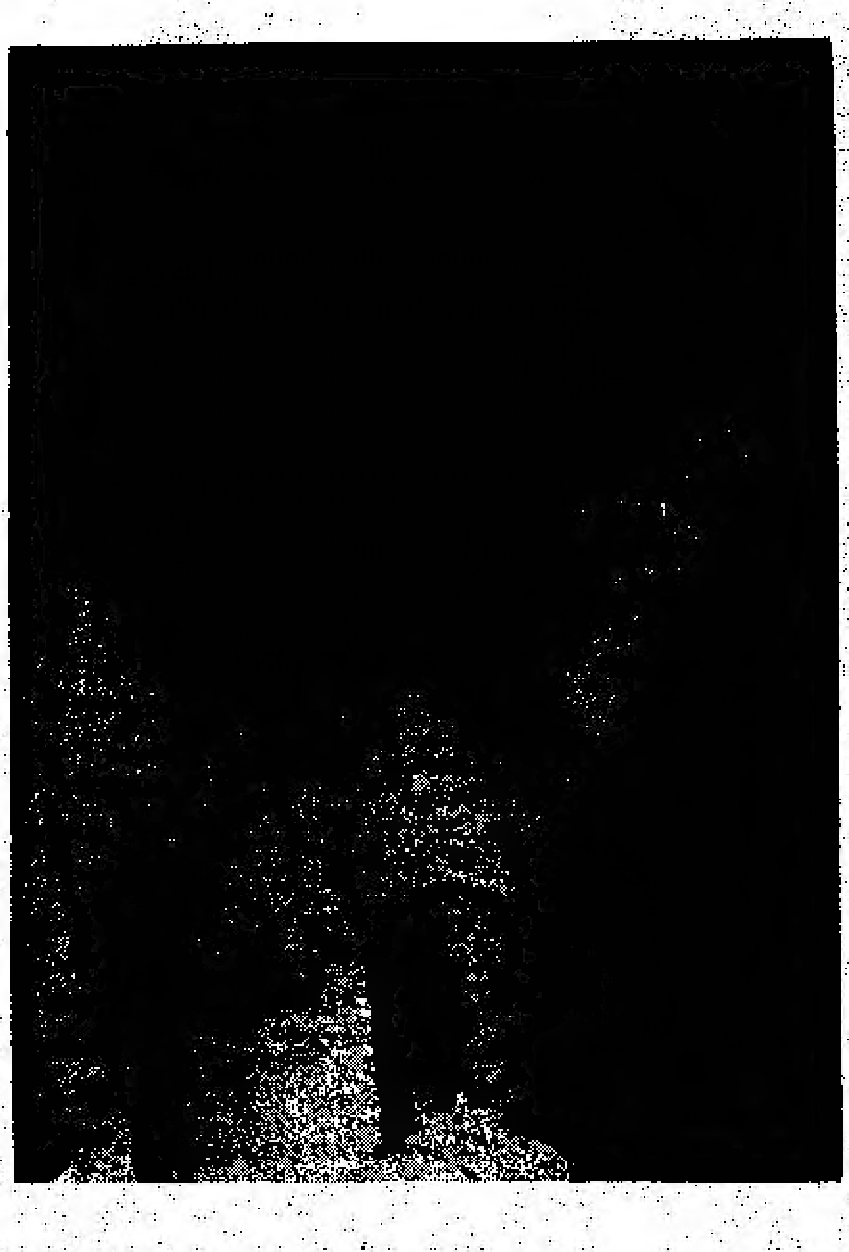
Dr. Howard J. Densky, left, centre, son of Mr. and Mrs. Henry Densky, 8 Flanders Road, Toronto, graduated from the University of Toronto, Faculty of Medicine. He was a member of Phi Delta Epsilon medical fraternity; worked on the All Varsity Revue; participated in "Daffydil"; played basketball on the championship team; and was captain of the champion volleyball team. His hobbies are water-skiing and golf. He is interning in Detroit, Mich. He is the brother of Gerald Densky.

* * *

Phillip Levitt, right, centre, son of Mr. and Mrs. Albert Levitt, 4 Fraserwood Avenue, Toronto, graduated with honours at the University of Toronto in Electrical Engineering. He is doing post-graduate work in Medical Electronics. He was one of the original Four Diamonds quartet.



Mrs. Samuel Eichler, 3175 Bedford Road, Montreal, right, was Miss Nicky Friedman, daughter of Mr. and Mrs. Charles Friedman, 6092 Mountain Sights. Mr. Eichler is the son of Mr. and Mrs. Markus Eichler, 6762 Clanranald Avenue.
— Perl's Studio

* * *

* * *

Phyllis, aged two years; above, is the daughter of Mr. and Mrs. Hyman Erdell, 5304 Mountain Sights Avenue, Montreal; sister of Carol, aged eight years.
— Terrie Liane Studios

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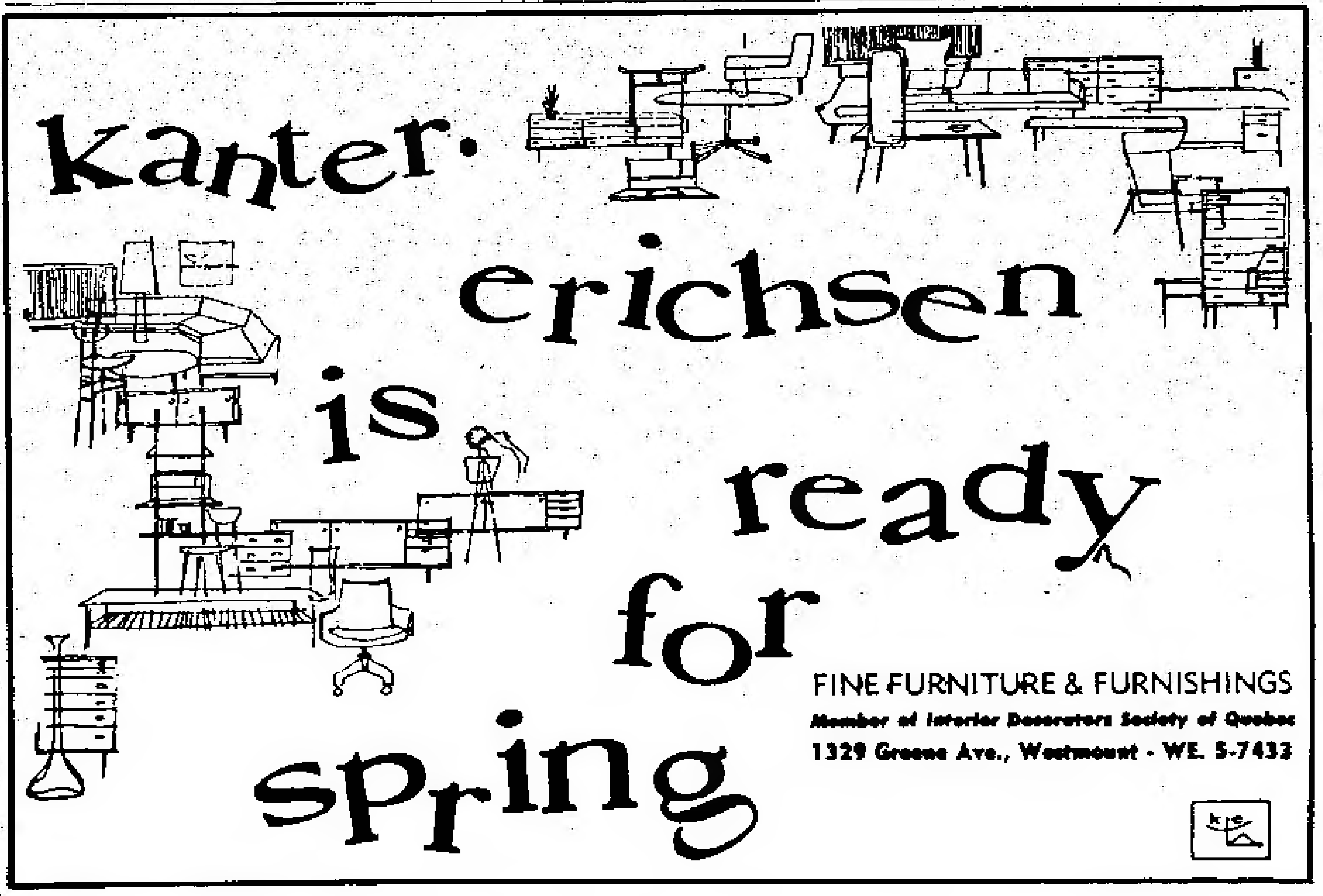

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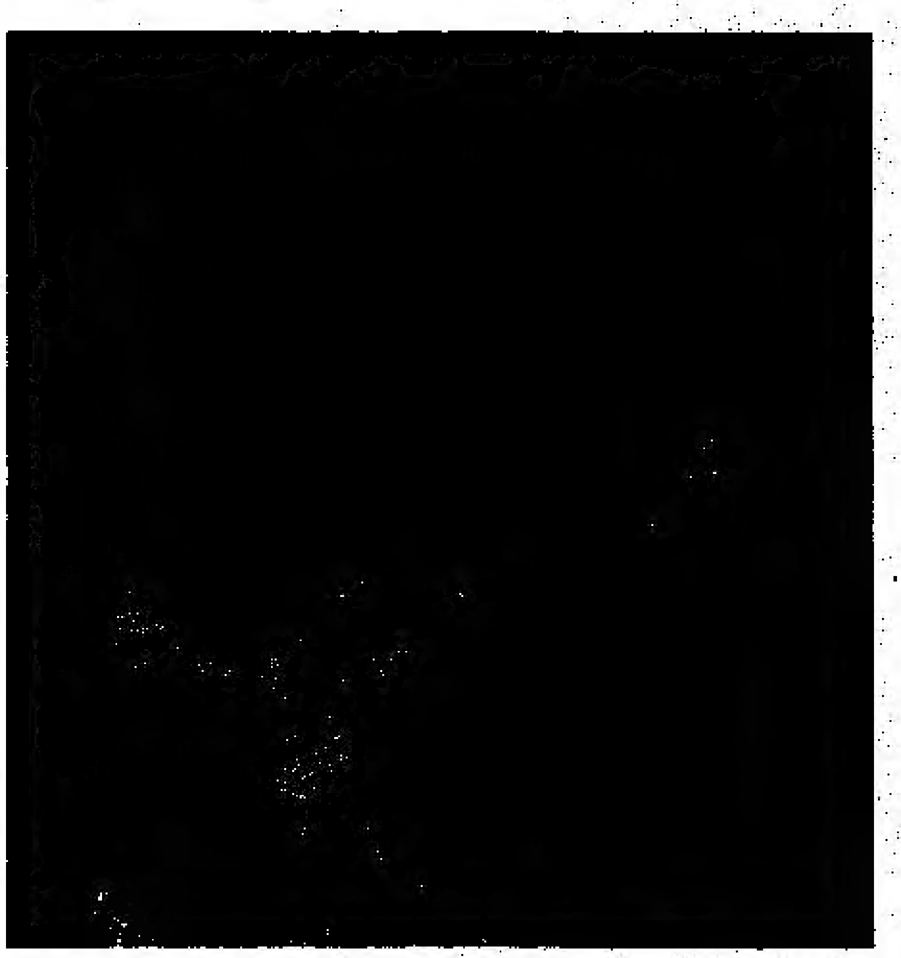
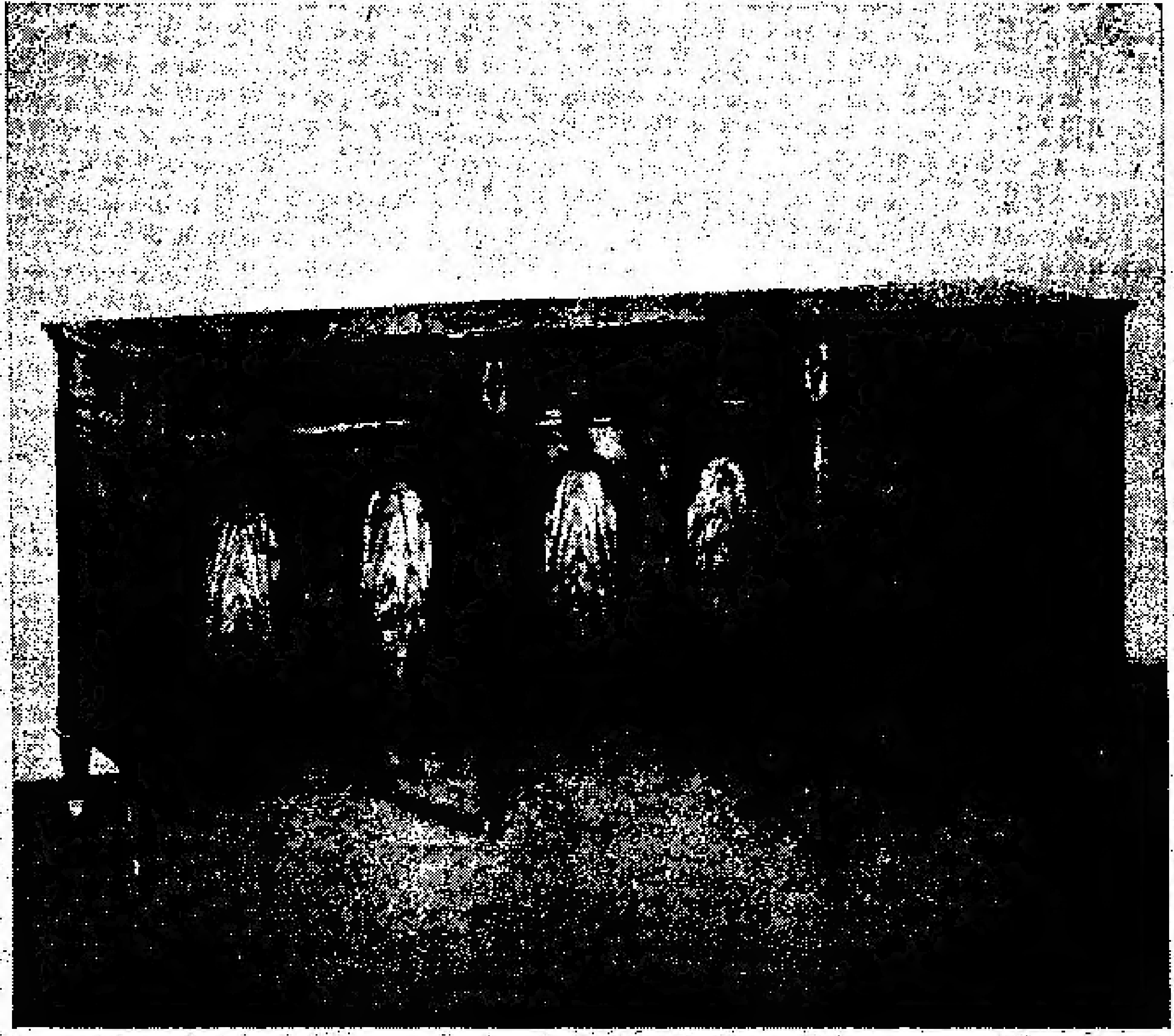


Mrs. Stephen Caplan, 4775 Plamondon Avenue, Montreal, right, is the former Miss Barbara Flanders, daughter of Mrs. and Mrs. Sidney Flanders, 6298 Macdonald Avenue. Mr. Caplan is the son of Mr. and Mrs. Louis Caplan, 357 Somerset Street East, Ottawa, Ont.
— Jack Markow

Mrs. Larry Gottlieb, of Buffalo, N. Y., left, is the former Miss Doreen Cohen, daughter of Mr. and Mrs. J. Cohen, 110 Beatrice Street, Toronto. Mr. Gottlieb is the son of Mr. and Mrs. Alfred Gottlieb, of Yonkers, N. Y.
— Gilbert Studios

Mr. and Mrs. Barnet Light, 5752 Rand Avenue, Montreal, right, celebrated their fiftieth wedding anniversary. They have a son and daughter-in-law: Mr. and Mrs. Irwin Light, 4879 Mariette Avenue; two sons-in-law and daughters: Mr. and Mrs. D. Dworkin (Irene), 3300 Barclay Avenue; Mr. and Mrs. Hyman Sazant (Sarah), 5782 Rand Avenue; and six grandchildren: Stephen and Norman Light; Leonard and Richard Dworkin; and Hannah and Leslie Sazant.



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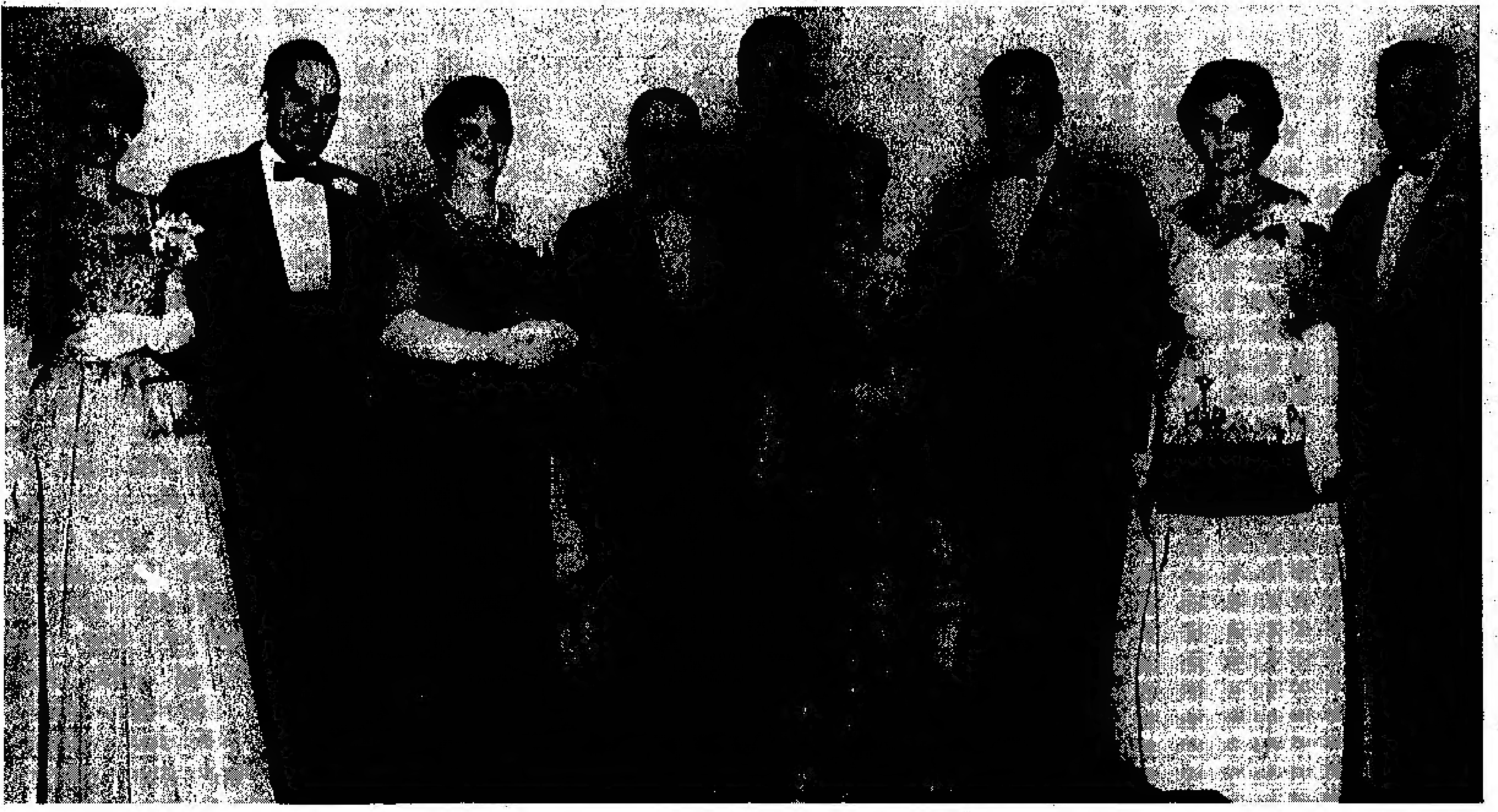
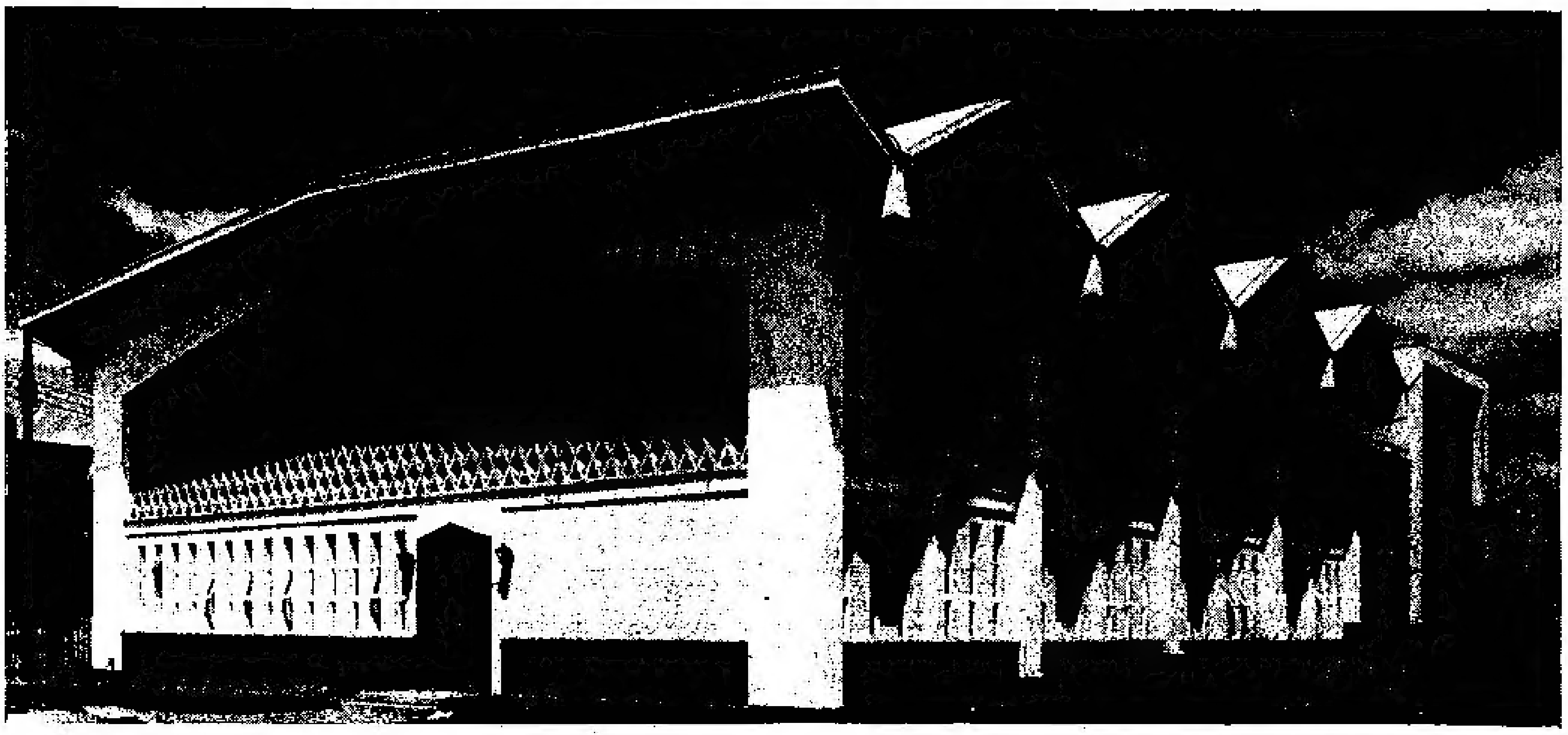


Photographed at the annual dinner dance of the Cancer Research Society, at the Queen Elizabeth Hotel, in Montreal, when the Lieutenant-Governor of Quebec and Mrs. Onésime Gagnon were the guests of honor, were, from left to right: Mrs. George O'Reilly, George O'Reilly, M.P.P.; Mrs. S. Hodess, president of the Society; the Lieutenant-Governor; Col. J. P. Martin, the latter's executive secretary; Mrs. Gagnon, S. Hodess, Mrs. Nathan Kozloff, and Mr. Kozloff.



MONTREAL SYNAGOGUE FEATURES CONCRETE FOLDED PLATE ROOF

Structure: ADATH JESHURUN HADRATH KODESH SYNAGOGUE, MONTREAL *Architects:* MAYERS & GIRVAN
Consulting Engineer: BERNARD GELLER *General Contractor:* LOUIS DONOLO INC.

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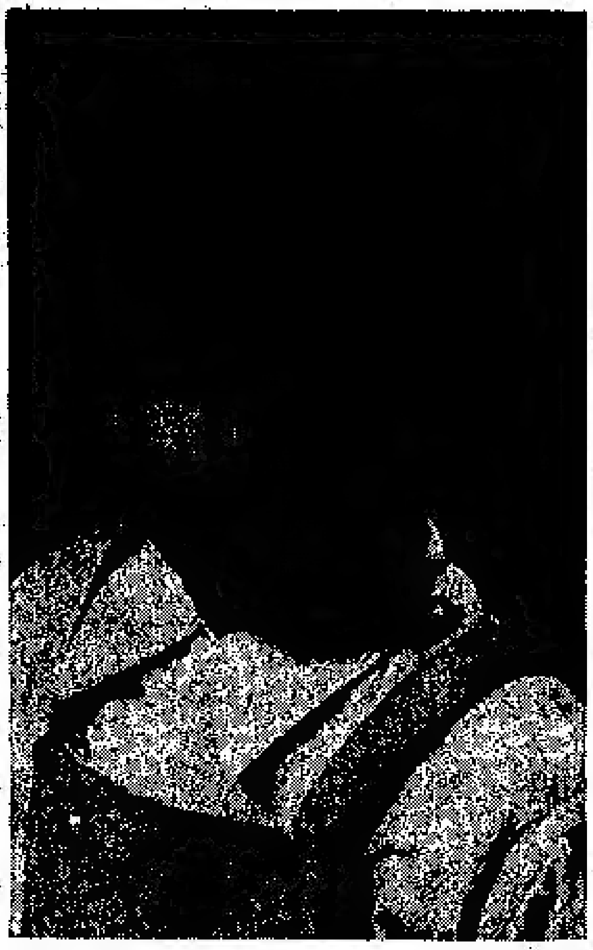


Jack Lazar, aged four years, above, is the son of Mr. and Mrs. Benjamin Meyer, 807 Bloomfield Avenue, Montreal; brother of Isaac Joshua, aged five and one-half years; grandson of Mr. and Mrs. Louis Kimmel, 215 Querbes Avenue; and of the late Mr. and Mrs. Joshua Meyer, of Poland.

Alan, aged thirteen years, above, is the son of Mr. and Mrs. Percy Silverberg, 310 Betty Ann Drive, Toronto; brother of Cecily, aged eighteen years; grandson of Mr. and Mrs. A. Silverberg, 680 Roselawn Avenue; and of Mr. and Mrs. H. Starr, 9 Rajah Street.

— Graphic Artists

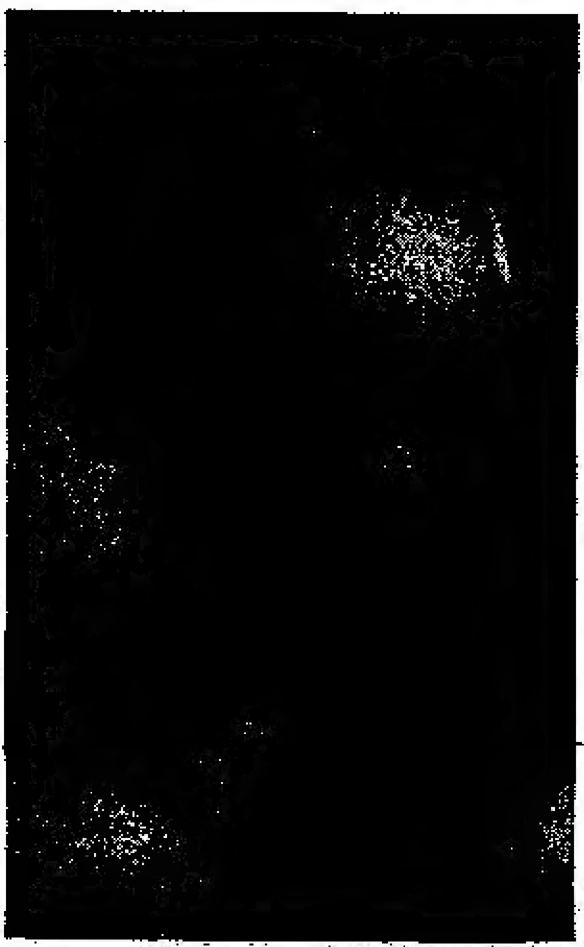
Donald Morton Moscoe, below, son of Mr. and Mrs. Harry Moscoe, 19 Corwin Crescent, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He is a member of Pi Lambda Phi fraternity. He is the brother of Mrs. J. Tishler (Annie), 2045 Eglinton Avenue West; and Melvin.

Stephen Stewart, aged two years, below, is the son of Mr. and Mrs. David Zwirek, 6547 Trans Island Avenue, Montreal; grandson of Mrs. Rachel Birnbaum, 6545 Trans Island Avenue, and the late Samuel Birnbaum; and of Mrs. Annie Zwirek, 4670 Linton Avenue.

— Baby Charm

Bernard Allen, aged thirteen years, below, is the son of Mr. and Mrs. R. Marlow, 6 Lyndhurst Court, Toronto; brother of Joyce, aged eighteen years; grandson of Mr. and Mrs. Samuel Marlow, 34 Nina Avenue.

Lawrence Morley, 4891 Bathurst Street, Toronto, Ont., below, the son of Mr. and Mrs. Leon Shulman, 110 Heddington Avenue, graduated from the University of Toronto with a Bachelor of Commerce degree. He was a member of Beta Sigma Rho fraternity. He is the brother of Philip and Sandy. He is married to the former Miss Helene Abrams, daughter of Mr. and Mrs. William Abrams, 2 Watford Avenue.



— LeRoy Toll

PASSOVER GREETINGS

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Greetings to all our Jewish friends
upon the joyous occasion of Passover

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CANADIAN BANK OF COMMERCE

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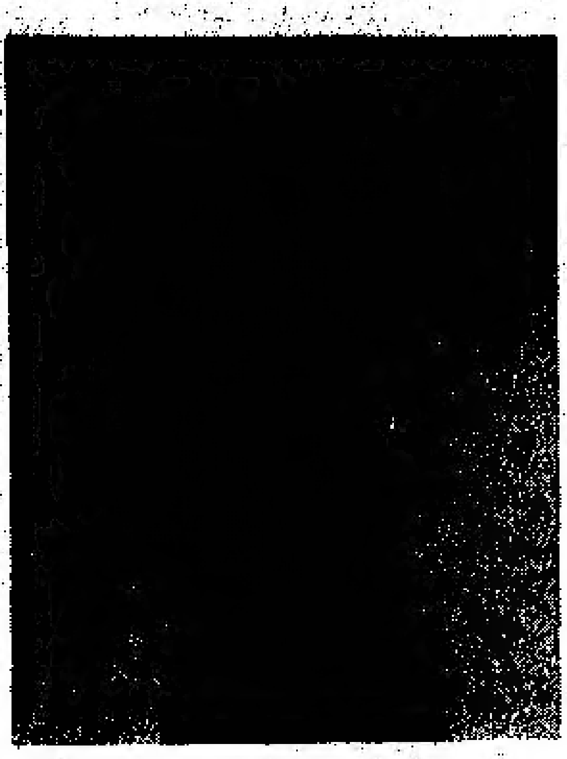
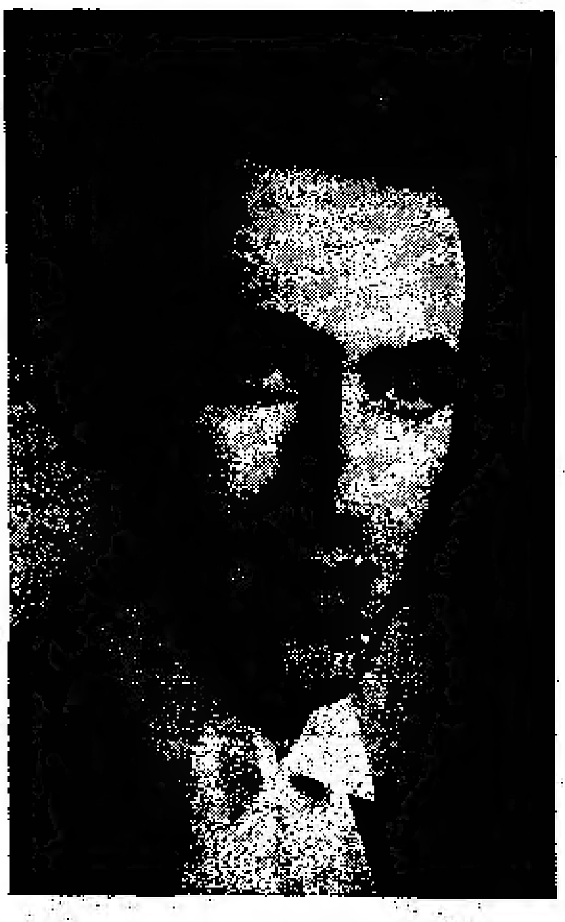


Seymour Harvey, left, aged thirteen years, is the son of Mr. and Mrs. Abe Posner, 110 Westminster Avenue, Montreal; brother of Miss Rosalyn Frances Posner; grandson of Joseph Jacobson, 238 St. Joseph Boulevard West, and the late Mrs. Sarah Jacobson; and of the late Mr. and Mrs. Samuel Posner.
— Hy Welt

Above, Susan, aged ten years; Jamie, one; and John, four, are the children of Mr. and Mrs. Norton Penturn, 16 Glen Cedar Road, Toronto; grandchildren of Mrs. Fanny Penturn, 68 Nina Avenue, and the late John Penturn; and of Mr. and Mrs. James Rotte, of Washington, D.C. — Christopher Smith

Senator David A. Croll, Q.C., 1603 Bathurst Street, Toronto, above, received the Community Service Award of the Jewish Theological Seminary, of New York, of which Dr. Louis Finkelstein is the Chancellor, at a dinner in Miami Beach, Florida. The award is conferred by the Seminary upon a very limited number of community leaders in the United States and Canada who have distinguished themselves in "furthering the spiritual and cultural betterment of the Jewish people". Senator Croll will be the only Canadian to receive the Award this year. Senator Croll was appointed to the Senate on July 29, 1955. He has spoken on behalf of Israel for years and has been the consultant on civil rights for the Canadian Jewish Congress. A member of Beth Tzedec Synagogue, and of Holy Blossom Temple, he is honorary vice-president of the Y.M.H.A., and a member of the board of directors of the Jewish Home For The Aged; and of the New Mount Sinai Hospital. He received the Bnai Brith Humanitarian Award in 1956.



Arron M. Weinstock, 89 Brunswick Avenue, Toronto, above, the son of Mr. and Mrs. Maurice Weinstock, 98 Concord Avenue, graduated from Osgoode Hall Law School. He is the brother of Mrs. Sol Edell, 111 Bidewell Avenue. His wife is the former Miss Rachel Rosenberg, daughter of Mr. and Mrs. Fred Rosenberg, of Danville, Virginia.

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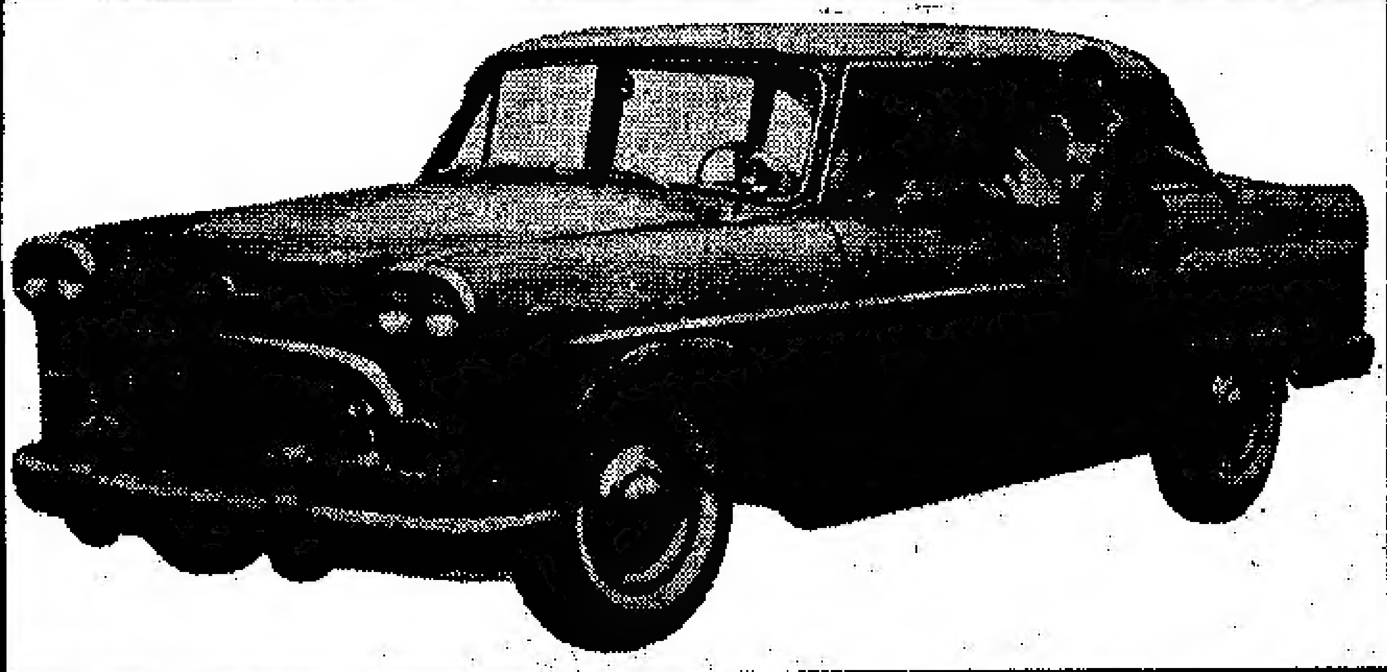

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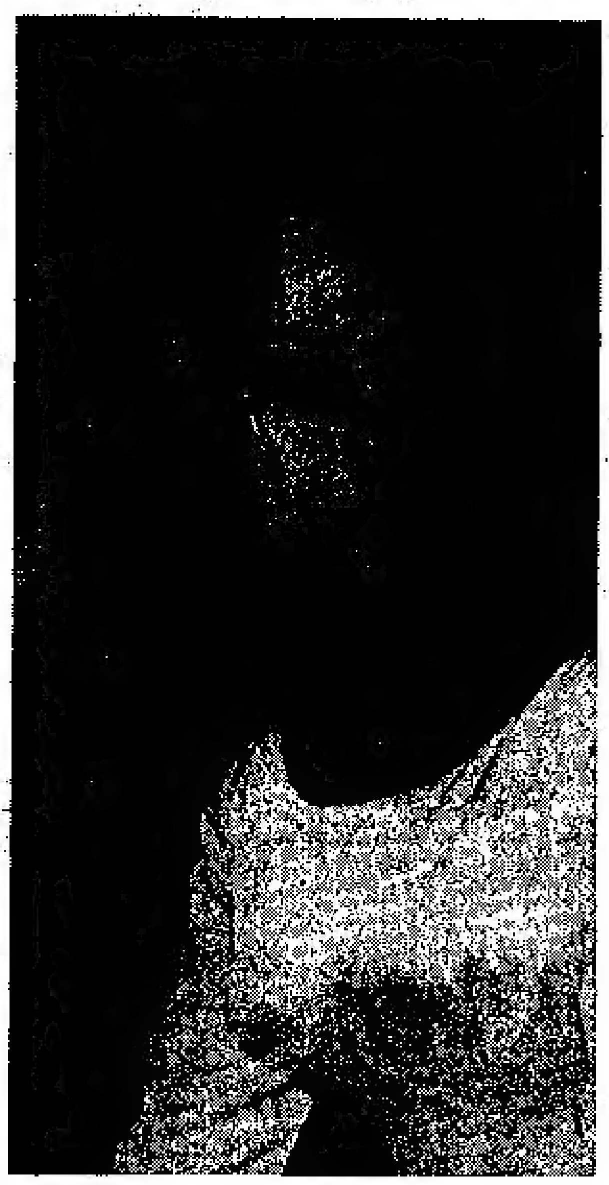
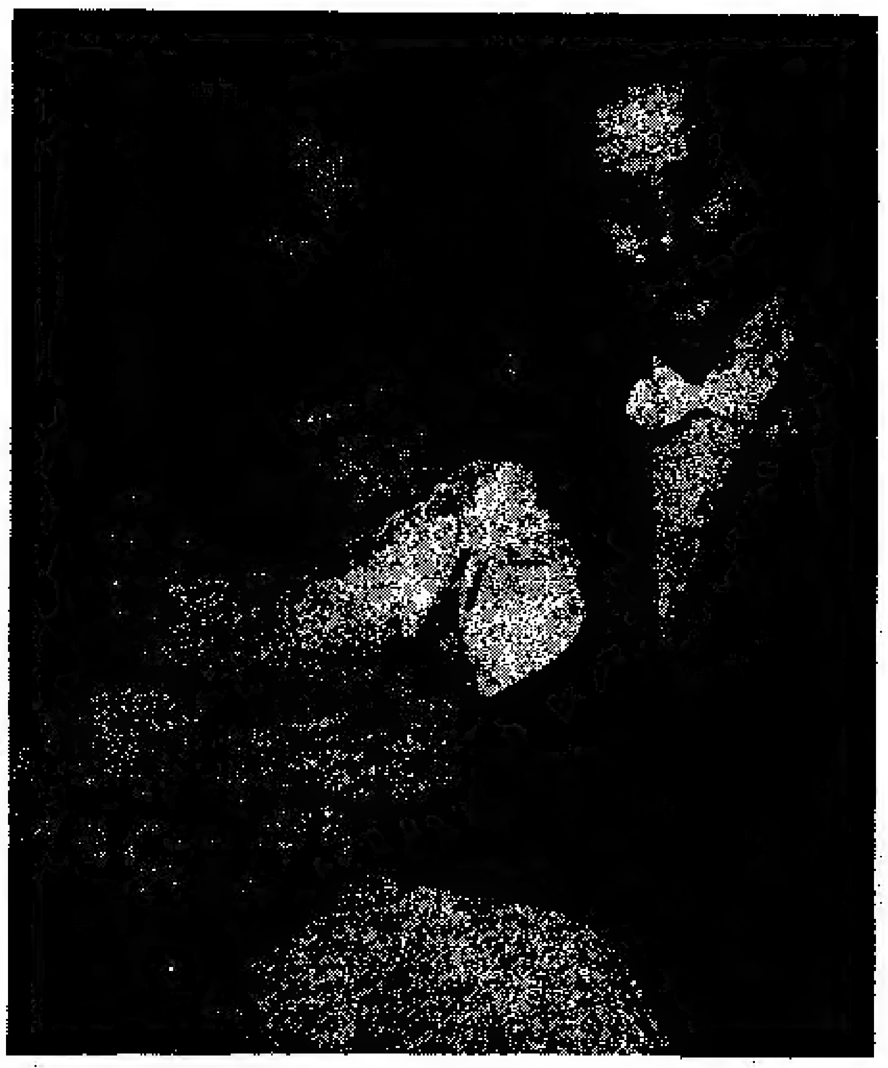
Mrs. Benjamin Segal, of Ottawa, Ont., above, is the former Miss Violet Lebofsky, daughter of Mr. and Mrs. Morris Lebofsky, 1639 Ducharme Avenue, Montreal. Dr. Segal is the son of Mrs. Sonia Segal, St. Urbain Street, and the late Abraham Segal.

— Posen's



Mrs. Barry Freeman, 110 Lyon Avenue, Toronto, above, is the former Miss Nancy Kale Hartstone, daughter of Mr. and Mrs. Max Hartstone, 162 Ava Road. Mr. Freeman is the son of Mr. and Mrs. Allan Freeman, 219 Ranee Avenue.



Mrs. David Sokoloff, left, 4845 Bourret Avenue, Montreal, is the former Miss Carol Ruth Altner, daughter of Mr. and Mrs. Harry Altner, 4950 Powell Avenue. Mr. Sokoloff is the son of Mr. and Mrs. Samuel Sokoloff, 900 Dunlop Avenue.

— Drummond Photos

Mrs. Issie Antecol, right, 4585 Dupuis Avenue, Montreal, is the former Miss Marcia Aber, daughter of Mr. and Mrs. Joseph Aber, 5120 Maplewood Avenue. Mr. Antecol is the son of Mr. and Mrs. Philip Antecol, 4670 Carlton Avenue.

— Syd Torkin Photo

GREETINGS

Mr. G. D. Shore and his associates of the Montreal Centre Branch wish to extend Passover Greetings to their many friends of the Jewish Community.

GILBERT D. SHORE
Asst. Agency Vice-President

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To everyone
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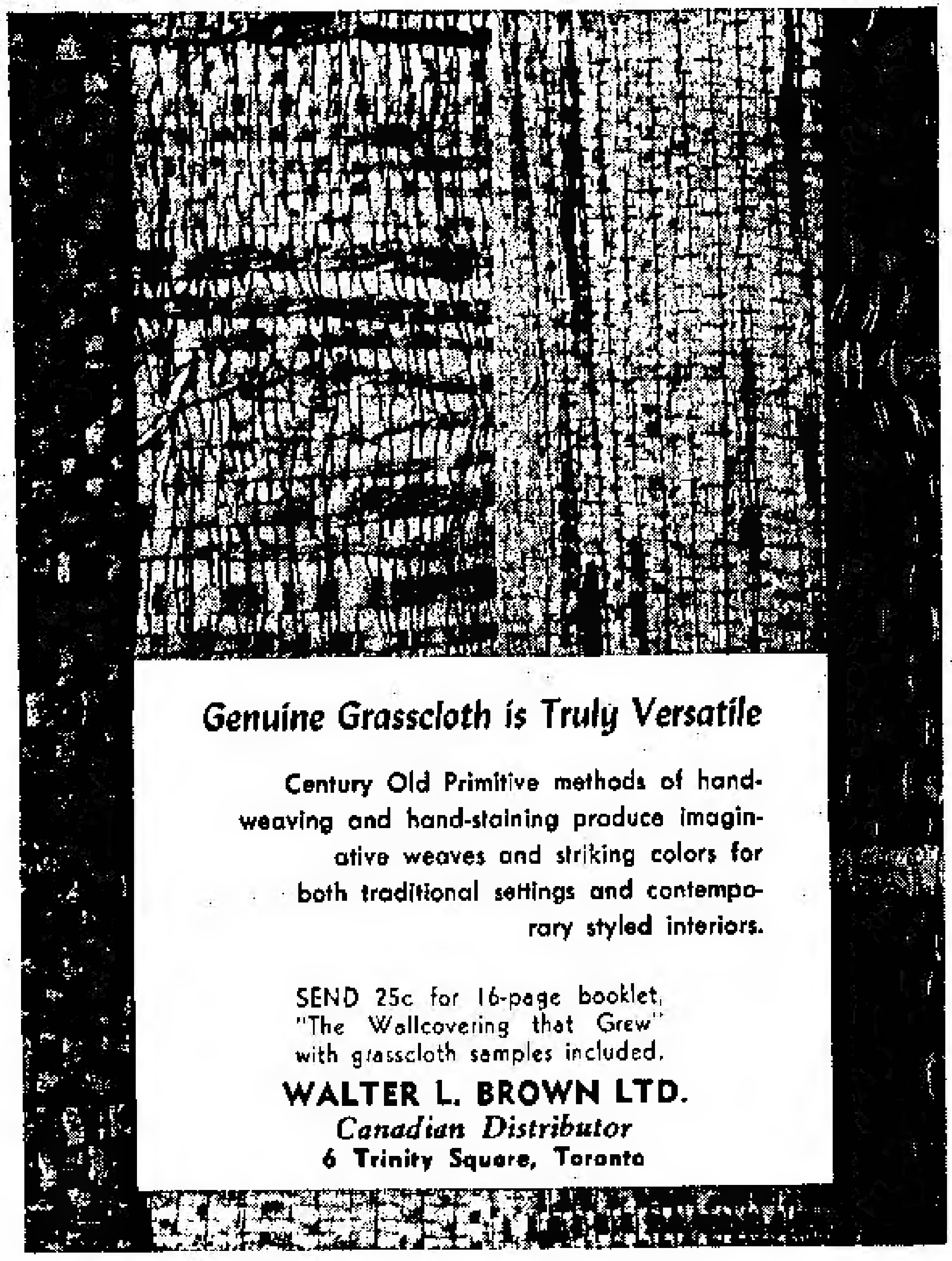

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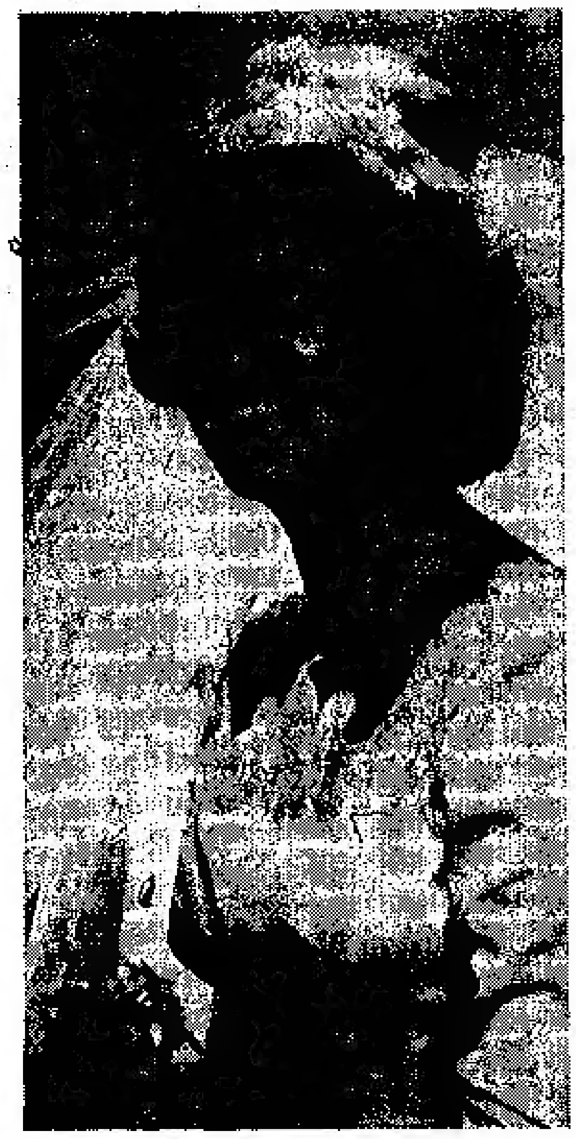
— Graphic Artists

Mrs. Gerald Halpern, above, 3105 Bedford Road, Montreal, is the former Miss Hannah Feldman, daughter of Mr. and Mrs. Moe Feldman, 2730 Ekers Avenue. Mr. Halpern, right, is the son of Mr. and Mrs. Harry Halpern, 74 McNider Avenue.
— Adolphe Studio

Mrs. John Wiseman, left, 99 Lyon Avenue, Toronto, is the former Miss Hindalea Goldstein, daughter of Mr. and Mrs. Larry Goldstein, of Kitchener, Ont. Mr. Wiseman is the son of Mr. and Mrs. Morris Wiseman, of London, England.

* * *



Mrs. Barry Lipson, above, 219 Wilson Avenue, Toronto, is the former Miss Minky Bloom, daughter of Mr. and Mrs. Joseph Bloom, 83 Dunloe Road. Mr. Lipson is the son of Mr. and Mrs. Isadore Lipson, 9 Hawarden Crescent.
— Gilbert Studios

* * *

Mrs. Larry Band, left, 14 Meadowbrook Road, Toronto, is the former Miss Sheila Schrieder, daughter of Mr. and Mrs. Edward Schrieder, 78 Whitmore Avenue; granddaughter of Mr. and Mrs. Samuel Kalles, 43 Heathdale Road. Mr. Band is the son of Mr. and Mrs. Abraham Band, 9 Overbrook Place.
— Gilbert Studios

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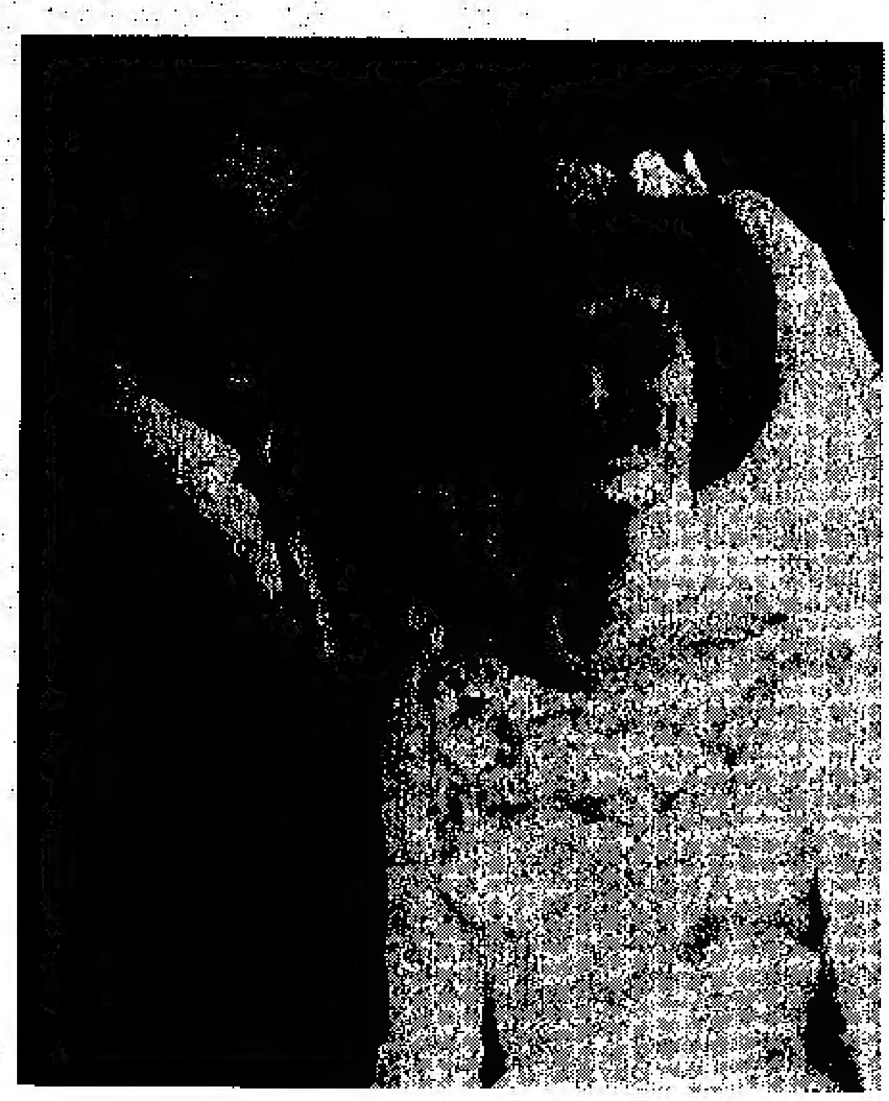

— M. Friedman

* * *

Mrs. Bernard C. Smith, 99 Lyon Avenue, Toronto, right, is the former Miss Joani Lichtig, daughter of Mr. and Mrs. Joseph I. Lichtig, 41 Latimer Avenue; granddaughter of Mr. and Mrs. J. Lichtig, 526 Roselawn Avenue; and of Mrs. Libby Soloway, 926 Avenue Road, and the late Samuel Soloway. Mr. Smith is the son of Mr. and Mrs. Joseph Smith, 121 Major Street.

Mrs. Allen Lam, of Philadelphia, Pa., left, is the former Miss Arlene Tafler Sailer, daughter of Mr. and Mrs. Jack Sailer, 823 Dollard Avenue, Montreal. Mr. Lam is the son of Mr. and Mrs. Herman Lam, of Philadelphia, Pa.

* * *

— Gilbert Studios

Mrs. Stanley Ross, 980 Lawrence Avenue East, Toronto, above, is the former Miss Myrna Winkler, daughter of Mr. and Mrs. Louis Winkler, 11 Wellwood Avenue. Dr. Ross is the son of Mr. and Mrs. Carl Ross, 246 Carmichael Avenue.

— Gilbert Studios

* * *

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Mrs. John Colomby, 655 Roselawn Avenue, Toronto, above, is the former Miss Patti Tanz, daughter of Mr. and Mrs. Edward Tanz, 380 Vaughan Road. Mr. Colomby is the son of Mr. and Mrs. J. Colomby, 164 Arlington Avenue.

— Graphic Artists

* * *

Walter Shankman, right, centre, son of Mr. and Mrs. I. Shankman, 398 Brunswick Avenue, Toronto, graduated from the University of Toronto, in Modern History. He is a member of Hillel Foundation. He is the brother of Miss Esther Shankman, who just graduated from the University of Toronto, in the general arts course.

Mrs. William Silverman, 6695 Hudson Road, Montreal, above, is the former Miss Flora Wolman, daughter of Mr. and Mrs. Eddy Wolman, 5854 Hutchison Street. Mr. Silverman is the son of Mr. and Mrs. Samuel Silverman, 835 Stuart Avenue.

— Drummond Photos

* * *

Jack Bloom, 875 Avenue Road, above, centre, son of Mr. and Mrs. Albert Bloom, 85 Dunloe Road, graduated from Osgoode Hall Law School as an LL.B. graduate. He is the brother of Miss Milly Bloom. He is married to the former Miss Cathy Polon, daughter of Mr. and Mrs. Mel Polon, 35 Cavotti Crescent.

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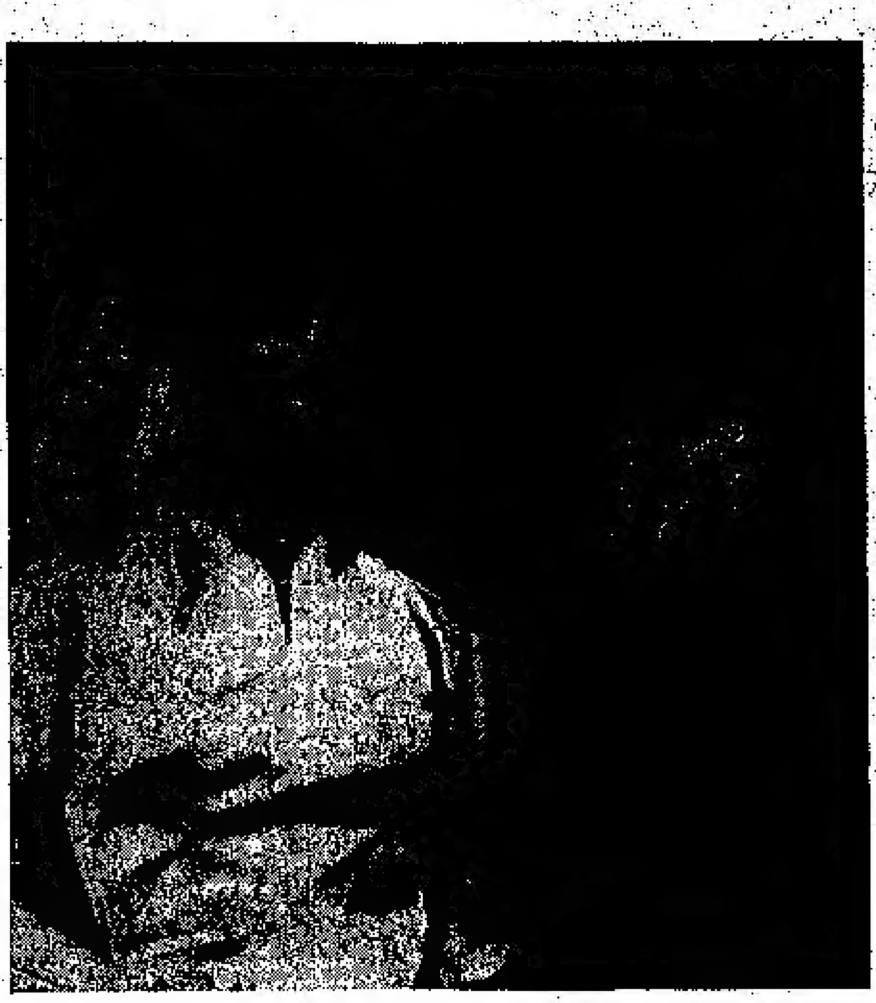
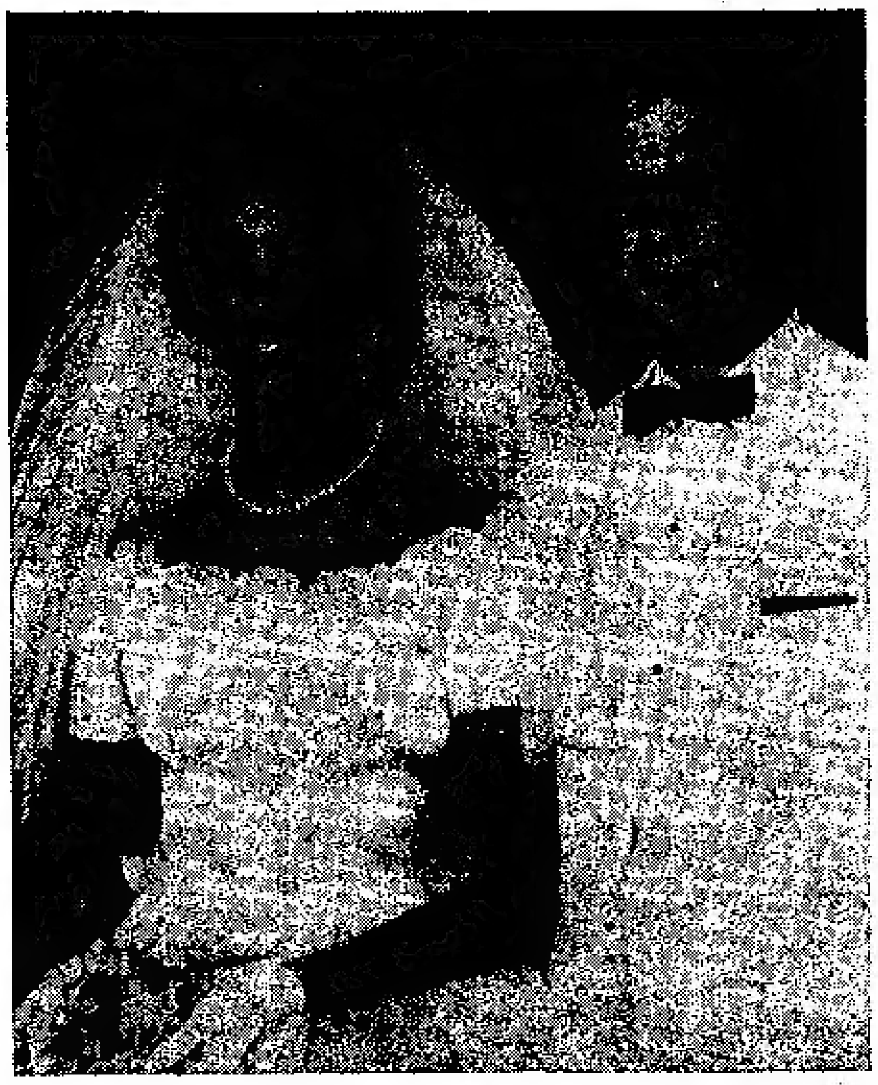
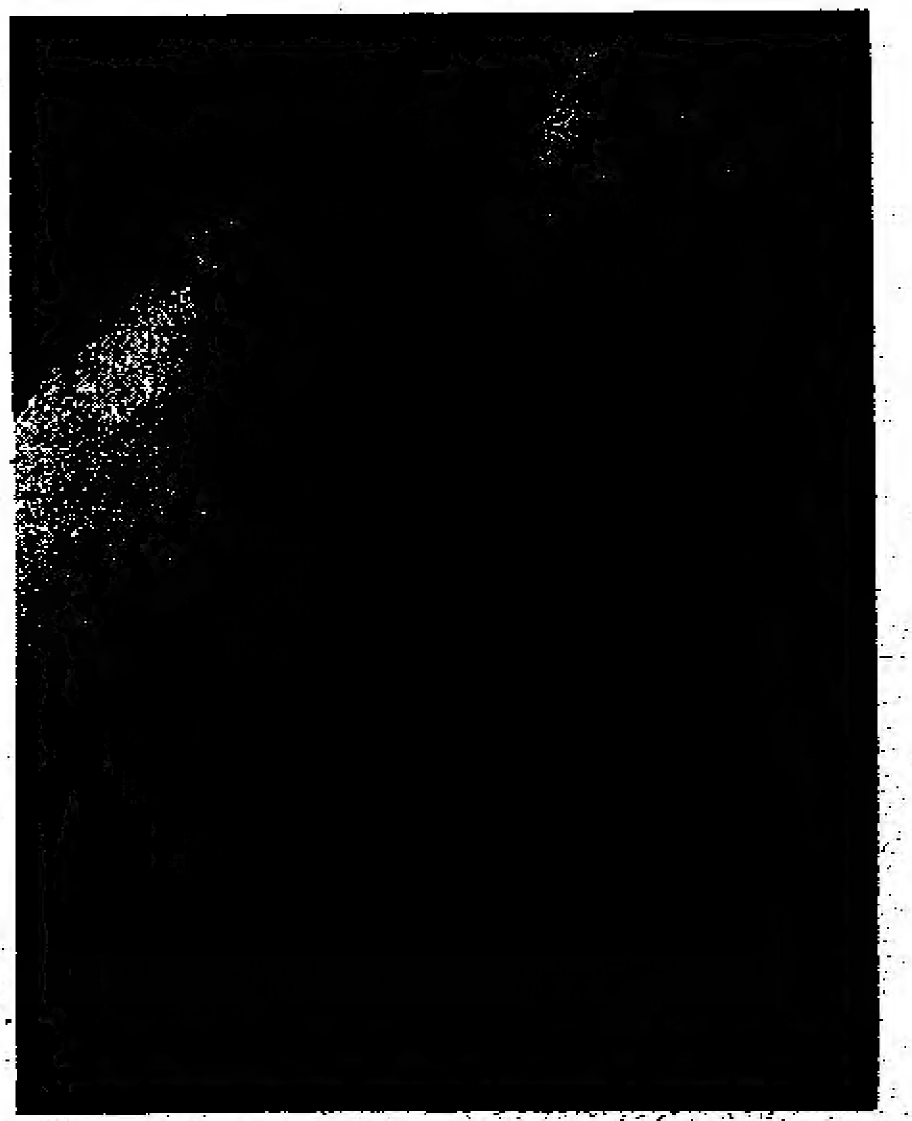


Mrs. Bryant Bramson, left, 6525 Cote St. Luc Road, Montreal, is the former Miss Perri Rosenthal, daughter of Mrs. Rose Rosenthal, 5008 Mira Road, and the late Samuel Rosenthal. Mr. Bramson is the son of Mr. and Mrs. Philip Bramson, 5845 Decelles Avenue.
— Drummond Photos



Mrs. Lester Hugh Berkow, right, of New York, is the former Miss Rhoda Malce Caplan, daughter of Mr. and Mrs. Samuel Caplan, of Ottawa, Ont. Mr. Berkow is the son of Dr. and Mrs. Samuel Gordon Berkow, of Perth Amboy, N. J. Mrs. Lester Hugh Berkow is the granddaughter of Mr. and Mrs. Nathan Singer, 58 Nelson Avenue, Montreal.
— Paul Horsdal



Mrs. Barry Jack Margolese, left, 4875 Bourret Avenue, Montreal, is the former Miss Claire Bernice Schwartz, daughter of Mr. and Mrs. Nat Schwartz, 6028 Macdonald Avenue. Mr. Margolese is the son of Mr. and Mrs. Harold Margolese, 5548 Borden Avenue.

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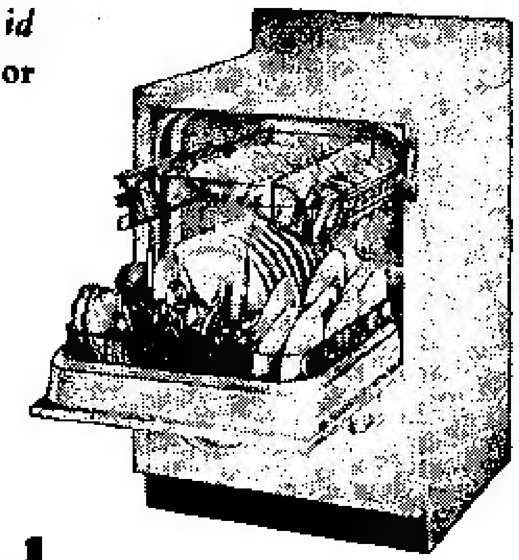

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Mrs. Norman Harold Beiles, 2550 Bathurst Street, Toronto, right, is the former Miss Lonna Renee Shoihet, daughter of Mr. and Mrs. Arthur R. Shoihet, 27 Duncannon Drive; granddaughter of Mr. and Mrs. H. L. Caplan, 27 Gloucester Grove. Mr. Beiles is the son of Mr. and Mrs. Isaac Beiles, of Ottawa, Ontario.

Mrs. Paul Richmond, 2601 Bathurst Street, Toronto, above, is the former Miss Helen Gayer, daughter of Mr. and Mrs. Morris Gayer, 110 Alexis Boulevard. Mr. Richmond is the son of Mr. and Mrs. Alex Richmond, 791 Spadina Road.

— Dan King

Mrs. Jules Ahrman, of New York, left, is the former Miss Shirley Pasternak, daughter of Mr. and Mrs. Hyman Pasternak, 56 Beatrice Street, Toronto. Mr. Ahrman is the son of Mr. and Mrs. Samuel Ahrman, of New York.

— Dan King

Mrs. Henry Ross, 219 Wilson Avenue, Toronto, below, is the former Miss Joan Shimmerman, daughter of Mr. and Mrs. Joseph Shimmerman, 515 St. Clements Avenue. Dr. Ross is the son of Mr. and Mrs. Jack Ross, 560 Deloraine Avenue; grandson of Mr. and Mrs. S. Forman, 3560 Bathurst Street.

— Dan King

Mr. and Mrs. Jack Quint (nee Mary Lapidus), 1003 Bernard Avenue West, Montreal, above, celebrated their fiftieth wedding anniversary. They have a son and daughter-in-law, Mr. and Mrs. Joseph Quint, 2349 Melrose Avenue; three sons-in-law and four daughters; Mr. and Mrs. Moe Stober (Blanche), 4405 Mariette Avenue; Mrs. Ethel Cohen, 4801 Coolbrook Avenue; Mr. and Mrs. Samuel Fisher (Maizie), 3880 St. Kevin Avenue; Mr. and Mrs. Louis Lutsky (Gertie), 5835 McLynn Avenue; and ten grandchildren: Andrea and Hilary Quint; Avrum, Sheila, and Marcia Stober; Judy, Shirley, and Frances Cohen; and Phyllis and Barbara Lutsky.

* * *

Mr. and Mrs. Jack Birenbaum, 5274 Mariette Avenue, Montreal, above, celebrated their fiftieth wedding anniversary. They have two sons and daughters-in-law: Mr. and Mrs. Louis Birenbaum, 5262 King Edward Avenue; Mr. and Mrs. David Birenbaum, 5551 King Edward Avenue; four sons-in-law and daughters: Mr. and Mrs. I. Parkovnick (Rae), 8174 Birnam Avenue; Mr. and Mrs. A. Goldberg (Bessie), 5274 Mariette Avenue; Mr. and Mrs. H. Caplan (Chainie), of Long Island, N.Y.; and Miss Pauline Birenbaum; and thirteen grandchildren: Chainie, Donna, and Howard, children of Mr. and Mrs. Louis Birenbaum; Marilyn, Joel, and Judy, children of Mr. and Mrs. David Birenbaum; Samuel and Jeffrey Parkovnick; Mina and Rena Goldberg; and Glenn, Wayne, and Evan Caplan.

— Jack Markow

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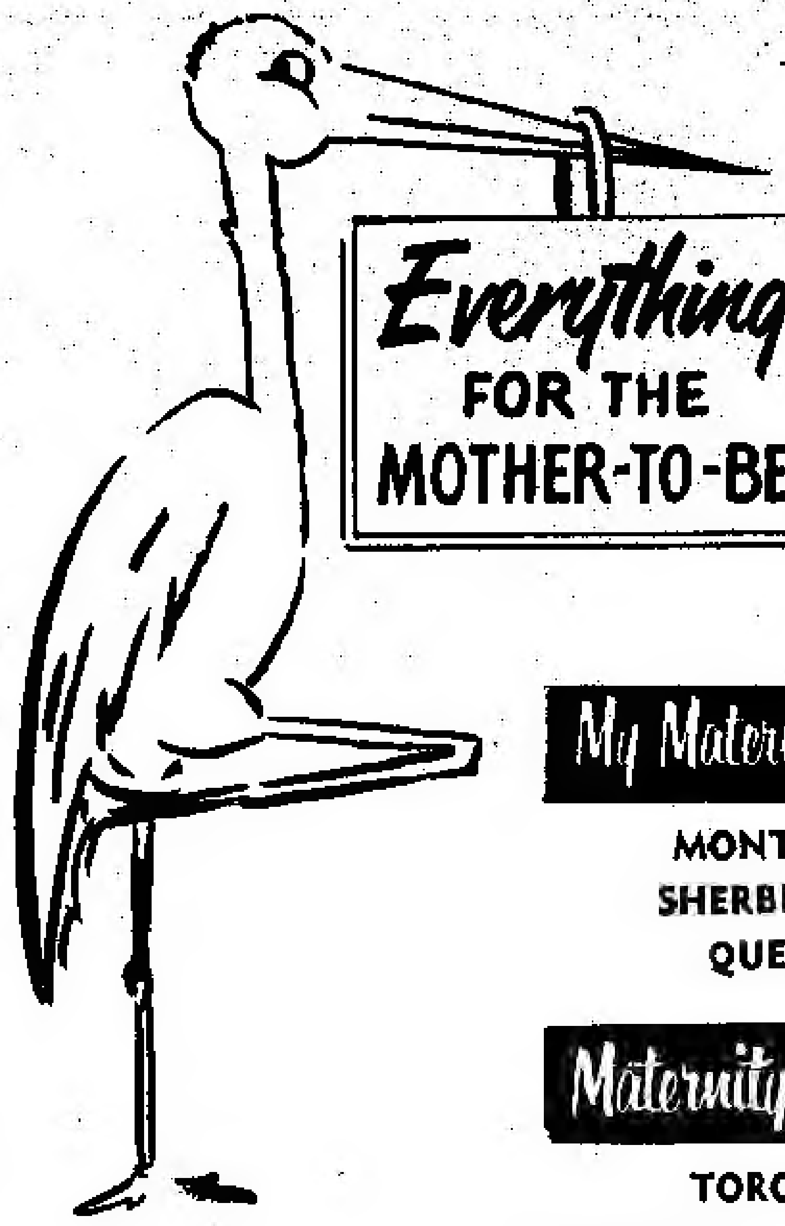

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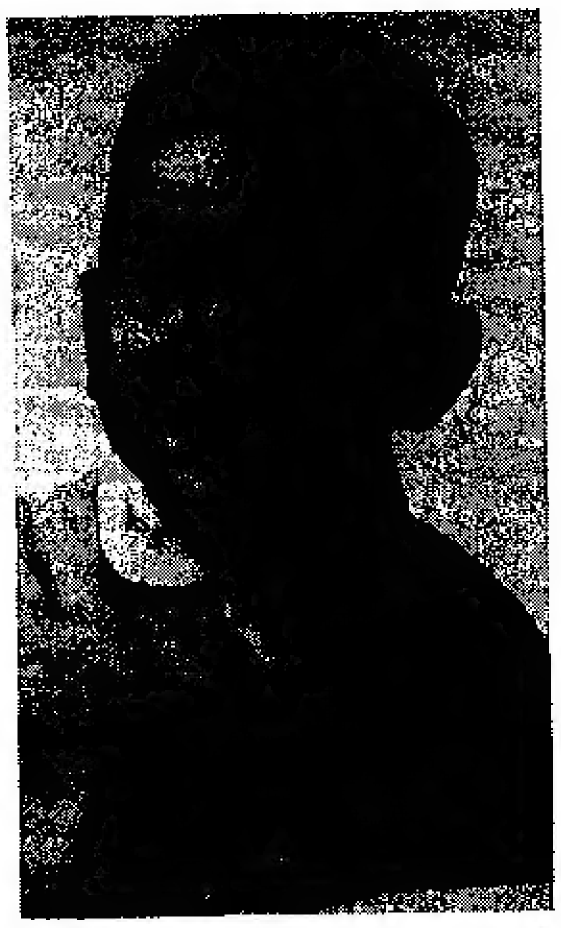
Barbara Susan, aged six years; Cindy Ann, two; and Fred Eric, eleven; above, are the children of Mr. and Mrs. Gerry Granek, 94 Cuffley Crescent North, Toronto; grandchildren of Mr. and Mrs. B. Helsel, 28 Rogers Road; and of Mr. and Mrs. M. Granek, 460 College Street.

— L. W. Smith



— Morrison Studio

◆

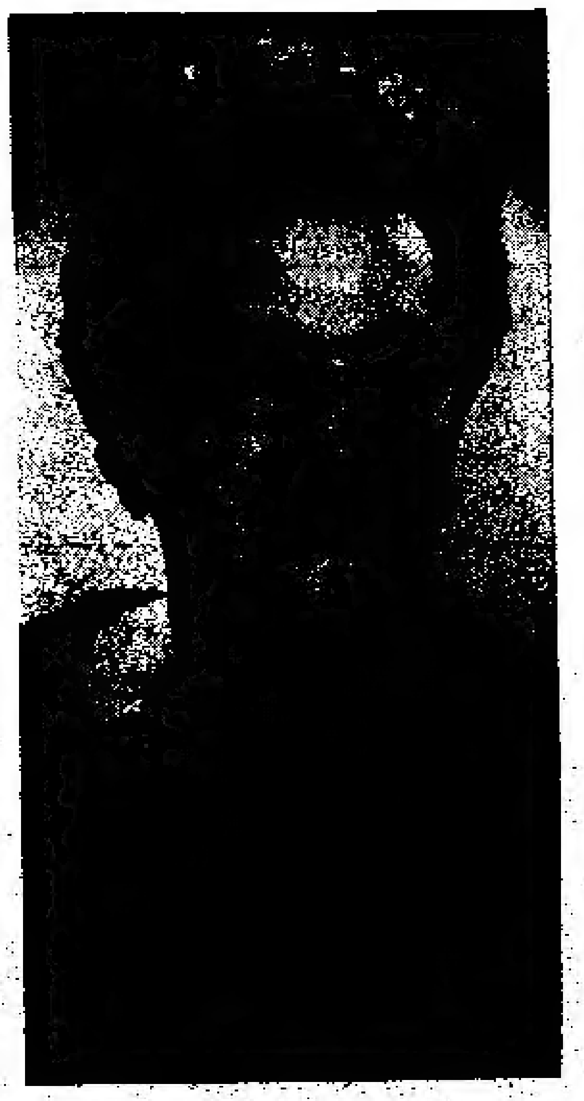
Warren Stephen, aged two years, left, is the son of Mr. and Mrs. Albert Rapoport, 98 Whitburn Crescent, Toronto; grandson of Mr. and Mrs. Hyman Edelist, 44 Brookview Drive, Toronto and of Louis Rapoport, of Toronto; great-grandson of Mrs. Sarah Chapnick, 44 Saranac Boulevard, and the late Abraham Chapnick.

◆

Mrs. Seymour J. Rosen, 5703 Rand Avenue, Montreal, below, is president of Jordania Chapter, Bnai Brith Women.

— Wal Mir

◆



— Perl's Studio

◆

Mrs. M. Nathanson, 4745 Dornal Avenue, Montreal, left, was co-convenor of the Mizrachi Women Chai dinner.

Mrs. Dan Brown, 122 Lois Street, Kitchener, Ont., above, is the former Miss Frances Gottlieb, daughter of Mr. and Mrs. Simon Gottlieb, 15 Ridge Hill Drive. Mr. Brown is the son of Mr. and Mrs. Lou Brown, of Guleph, Ontario.
—Dan King

Mrs. Barry Sutton, below, 665 Roselawn Avenue, Toronto, is the former Miss Elaine Rubinoff, daughter of Mr. and Mrs. Philip Rubinoff, 665 Roselawn Avenue. Mr. Sutton is the son of Mr. and Mrs. Morley Sutton, 30 Lynnhaven Road.

— Ballard and Jarrett

Mrs. Harry Hahamovitch, right, of Miami, Florida, is the former Miss Lillian Schanfield, daughter of Mr. and Mrs. Albert Schanfield, 4330 La Peltrie Street, Montreal. Mr. Hahamovitch is the son of Mr. and Mrs. Moe Hahamovitch, of Miami, Florida, formerly of Montreal.

— Adolphe

Mrs. Howard Spillman, below, 835 Roselawn Avenue, Toronto, is the former Miss Sandra Merker, daughter of Mr. and Mrs. Irwin Merker, 48 Whitmore Avenue. Mr. Spillman is the son of Mr. and Mrs. Harry Spillman, 813 Castlefield Avenue.

— Gilbert Studios

Mrs. Arnold Morris, above, 7511 Euclid Road, Montreal, is the former Miss Aida Blanchay, daughter of Mr. and Mrs. Harry Blanchay, 4626 Harvard Avenue. Mr. Morris is the son of Mr. and Mrs. Ben Morris, 11 Ainslie Avenue.
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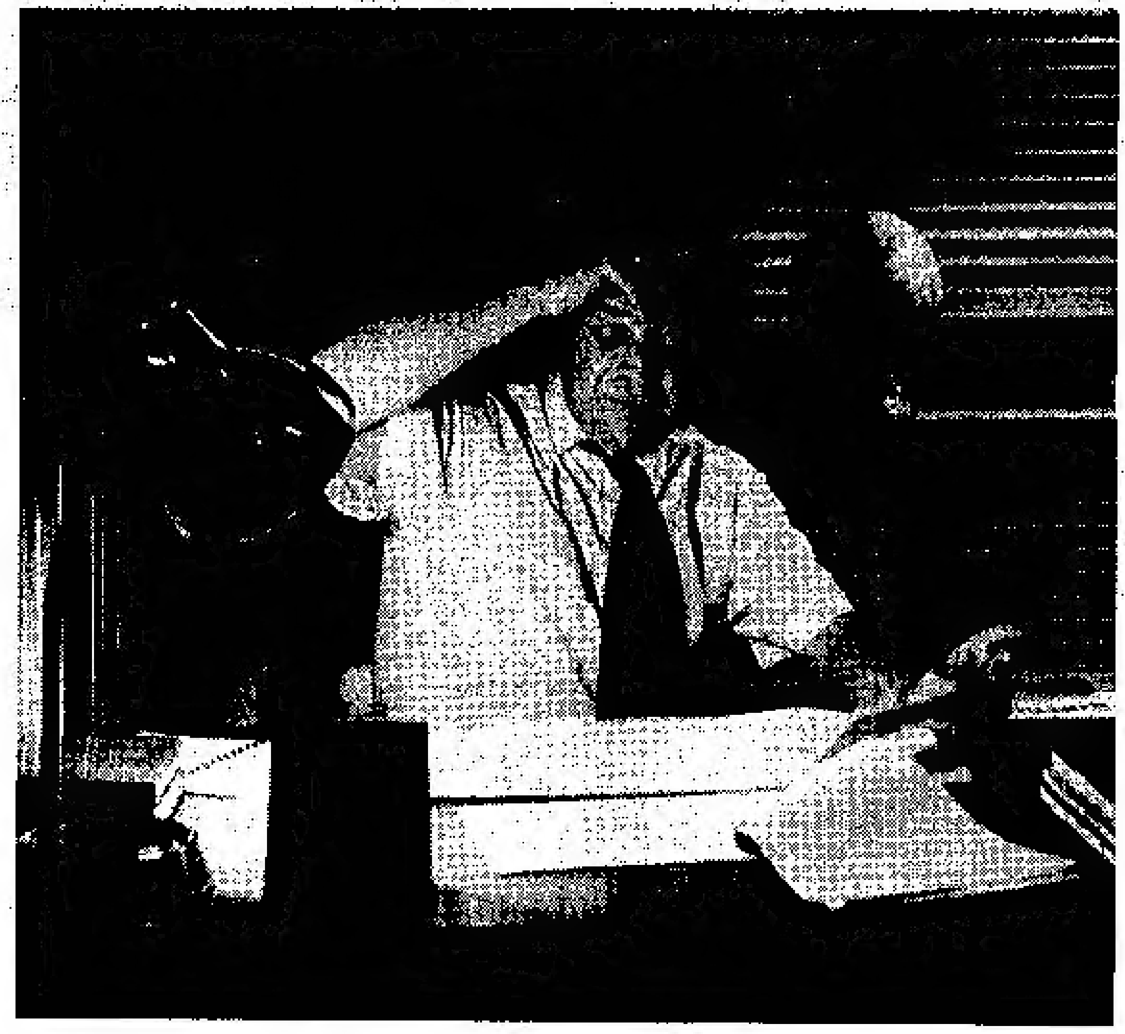

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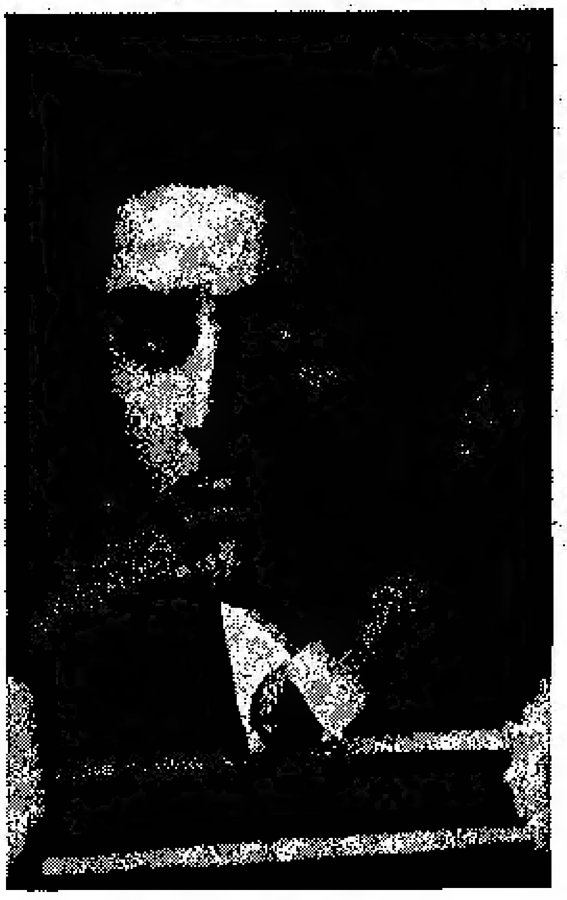


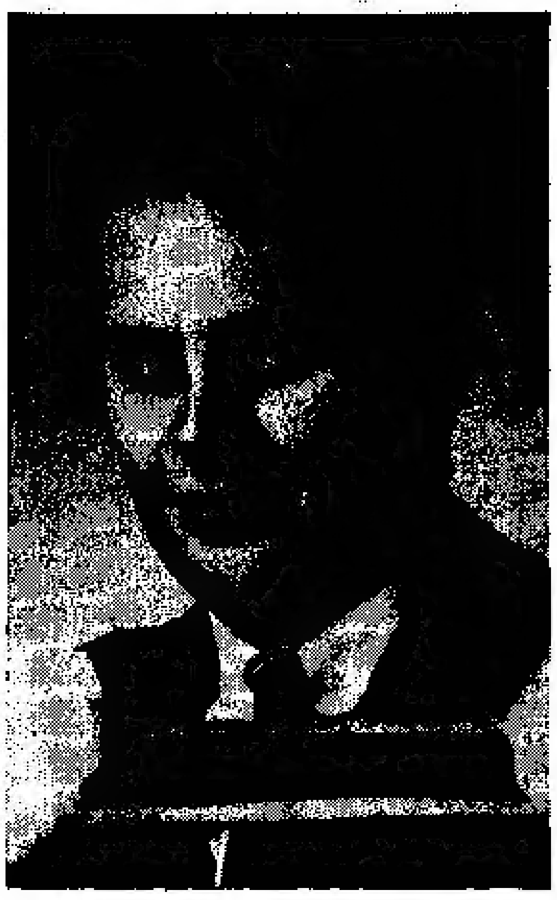
Sidney Harry Leithman, right, son of Mr. and Mrs. Jack Leithman, 4139 de Bullion Street, Montreal, graduated from McGill University, Faculty of Law. He will write his Bar examination in May, 1961. While at McGill, he participated in inter-faculty sports.

Atid Kaplan, above, son of Mrs. Sonia Kaplan, 4999 Victoria Avenue, Montreal, and the late Paul Moses Kaplan, received the degree of Master of Business Administration at the University of Western Ontario, at London, Ont. He is the grandson of Mr. and Mrs. Sussman Kaplan, 5344 Newman Place.

* * *

Fred Wiseman, left, son of Mr. and Mrs. Harry Wiseman, 4718 Carlton Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was in the Arts and Science Undergraduate Society; worked on the McGill Daily; and was the secretary of his graduating class.

* * *

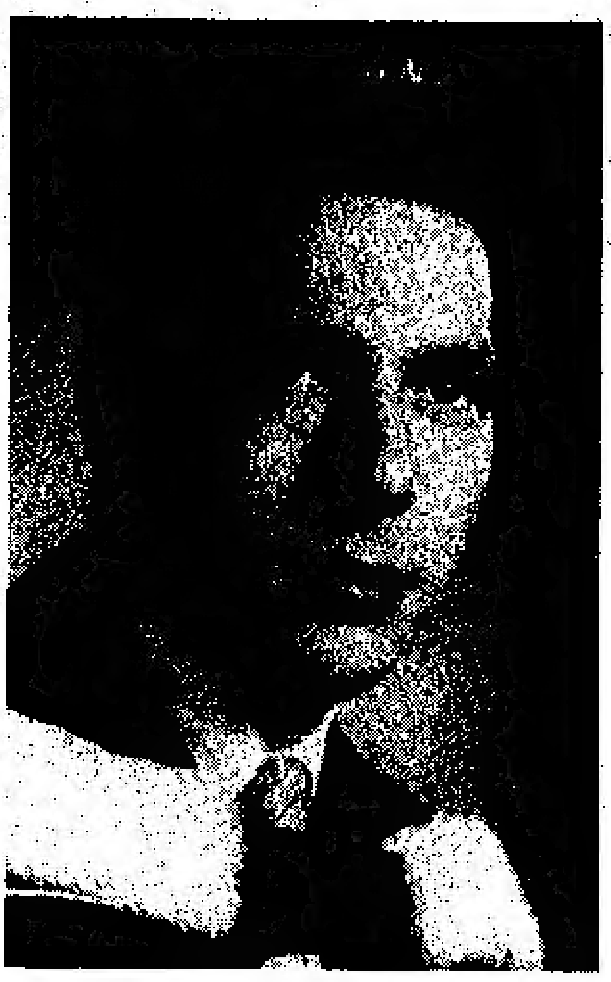


* * *

Milton Leon Kavanat, below, son of Mr. and Mrs. Harry Kavanat, 5621 Borden Avenue, Montreal, graduated from Sir George Williams College with a Bachelor of Commerce degree. He was a member of Hillel.

* * *

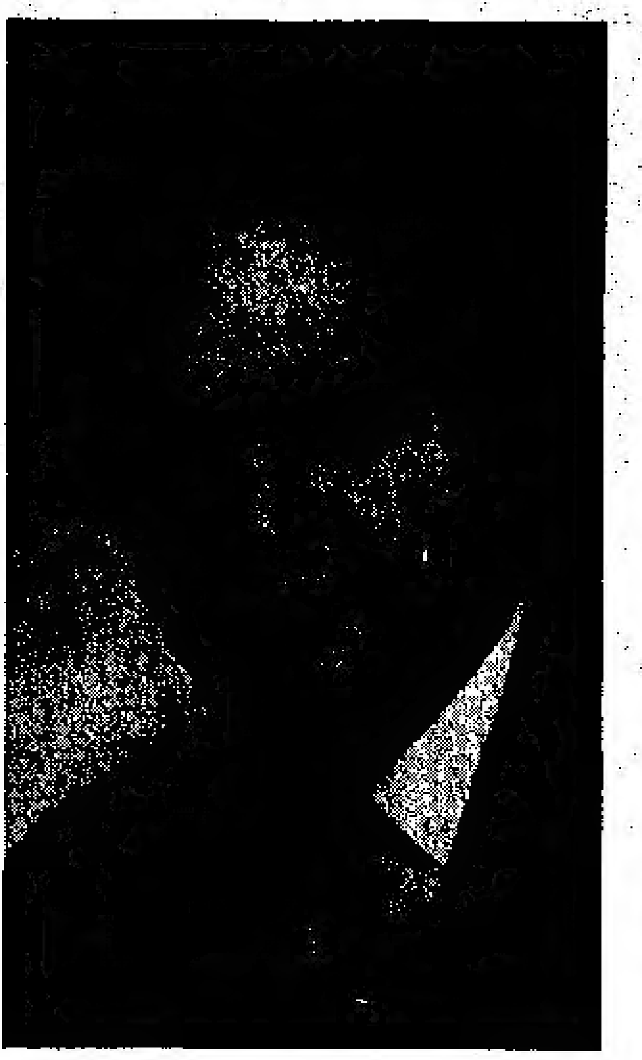
Meyer Feldman, left, 54 Rusholme Road, Toronto, son of Mr. and Mrs. Joseph Feldman, 102 Alexis Boulevard, graduated from Osgoode Hall Law School as an LL.B. graduate. He played on the Osgoode ping-pong team; and wrote an article for the Law Journal. He is married to the former Miss Myra Monskall, daughter of Mr. and Mrs. Harry Monskall, 54 Rusholme Road, and they have two daughters, Chaya, aged two; and Sarah, aged three months.



Ronald Rubinoff, above, son of Mr. and Mrs. Benjamin Rubinoff, 440 Glencairn Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He is continuing his studies at Osgoode Hall Law School. He is a member of the Athletic Association at University College. He is the brother of Mrs. Stanley Hurowitz (Tanya), 73 Paperbirch Drive; and Lionel.

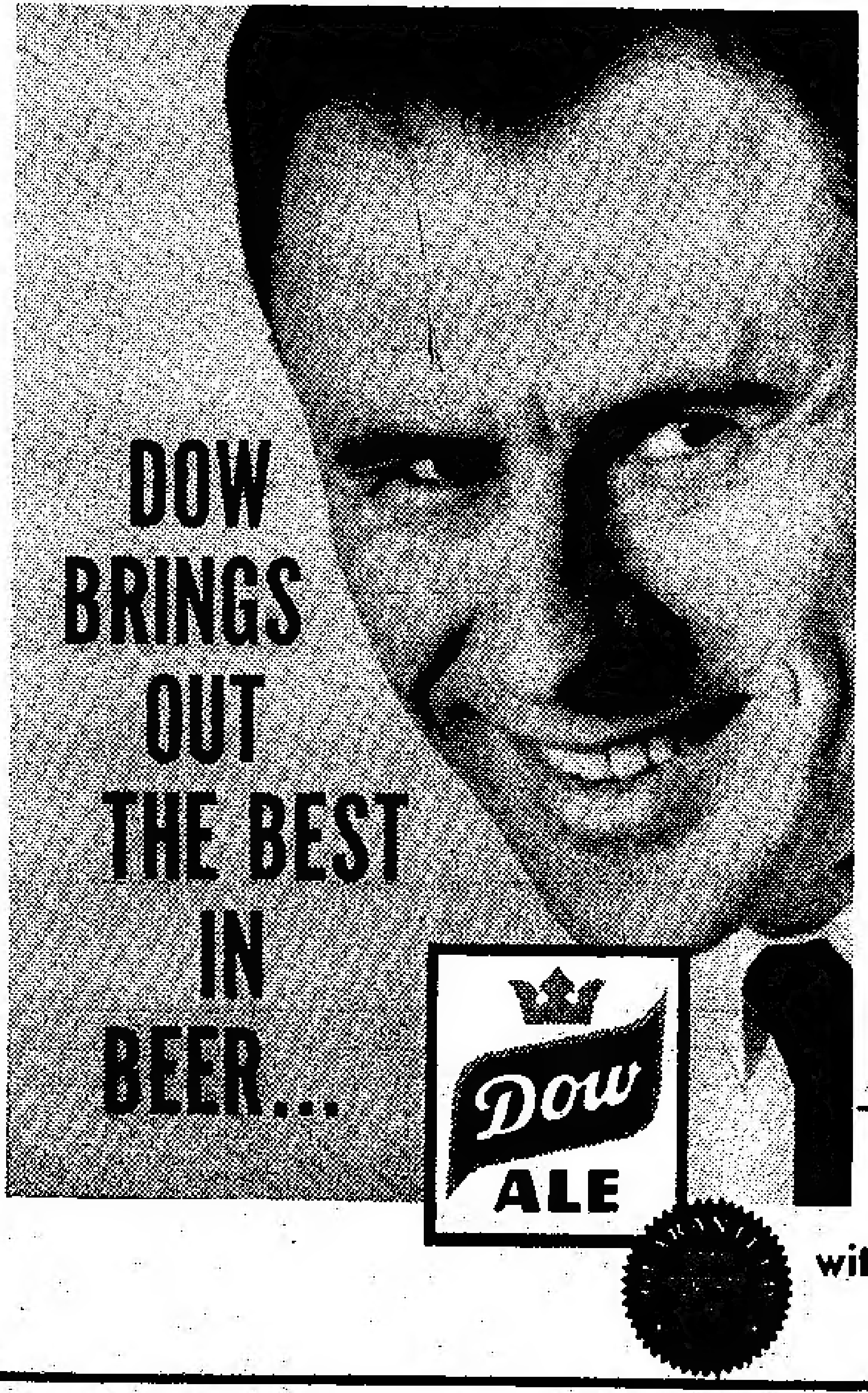
Errol Tarnow, 83 Playfair Avenue, Toronto, below, son of Mr. and Mrs. Philip Tarnow, 1189 Avenue Road, graduated from the Canadian Memorial Chiropractic College, winning the J. M. Wallace Anatomy Scholarship. His wife is the former Miss Shirley Stone, daughter of Mrs. Molly Stone, 222 Arlington Avenue, and the late Morris Stone; and they have a son, Mark, one year old.

— William Dunn



Harvey M. Salem, 12 Meadowbrook Road, Toronto, above, son of Mr. and Mrs. Samuel Salem, 21 Tichester Road, graduated from Osgoode Hall Law School as an LL.B. graduate. He was a member of Sigma Alpha Mu fraternity; and instructs in swimming. He is the brother of Miss Sandi Salem. His wife is the former Miss Marcia Rosenberg, daughter of Mr. and Mrs. Max Rosenberg, of Guelph, Ont.; and they have a son, Robert Paul, aged nearly three.

Melvin Wilansky, below, son of Mr. and Mrs. Morris Wilansky, 345 Dufferin Road, Montreal, graduated from McGill University, with a Bachelor of Commerce degree; and will continue at McGill to obtain a chartered accountancy degree. He belonged to the McGill Duplicate Bridge Club, and took part in intramural sports.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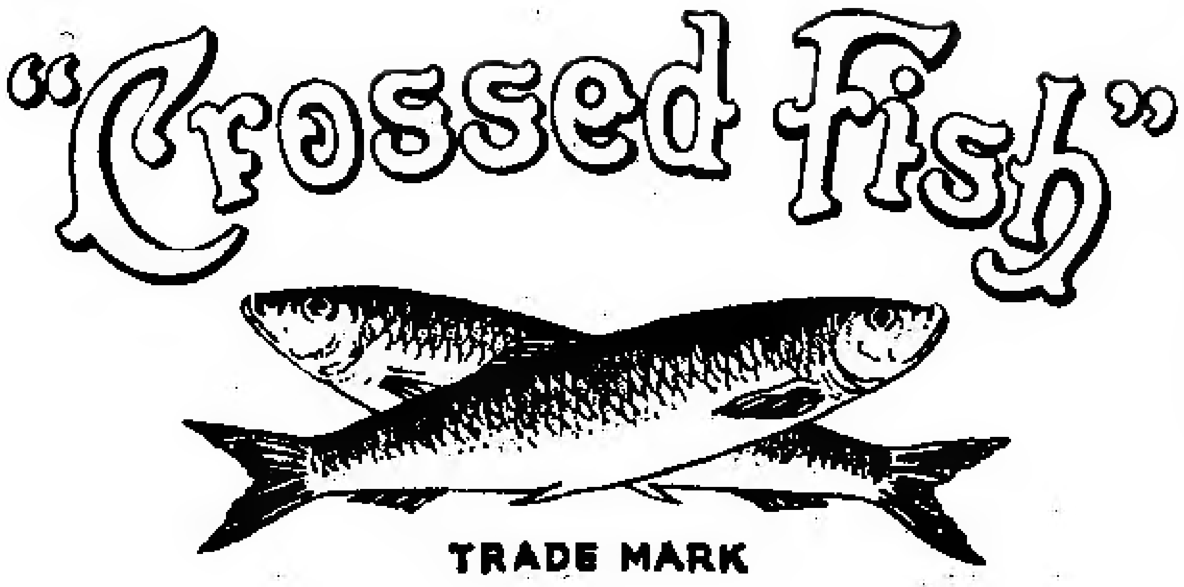

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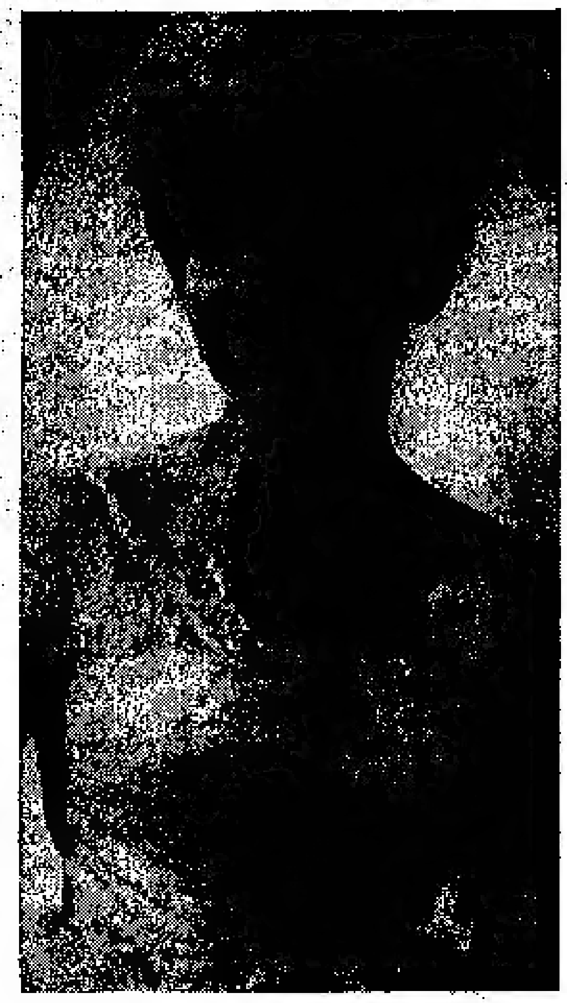
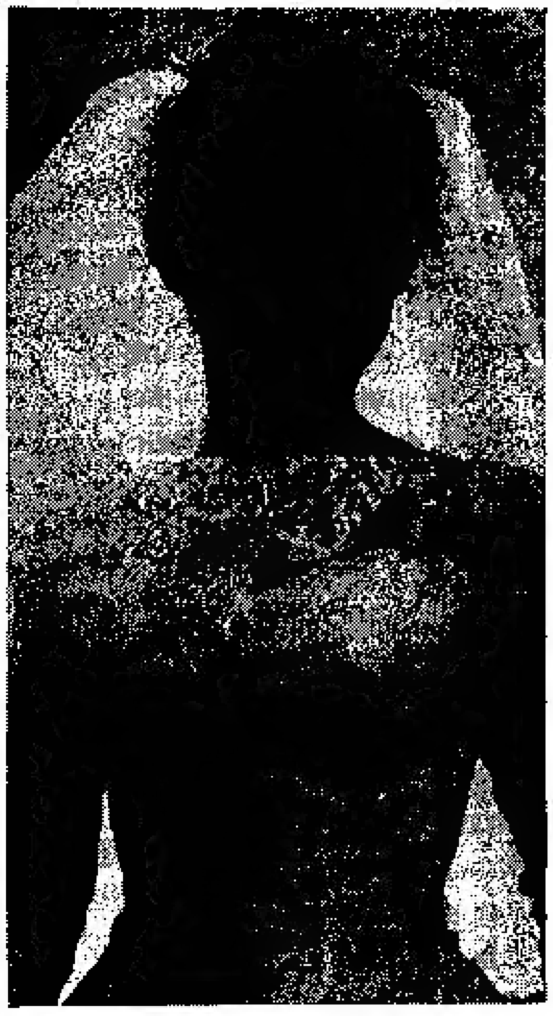


— Dan King

Mrs. Larry Cohen, 2700 Bathurst Street, Toronto, left, is the former Miss Jo-Ann Elman, daughter of Mr. and Mrs. Matthew Elman, 3 Glen Cedar Road. Mr. Cohen is the son of Mr. and Mrs. Peter Cohen, 3836 Bathurst Street.

* * *



Mrs. Bernard Ciebleman, 839 Roselawn Avenue, Toronto, above, is the former Miss Sandra Kerr, daughter of Mr. and Mrs. Philip Kerr, 283 Winona Drive. Mr. Ciebleman is the son of Mr. and Mrs. Pat Ciebleman, 81 Hillmount Avenue; grandson of Mrs. Miriam Markovitz, 80 Whitmore Avenue, and the late Max Markovitz.

— Gilbert Studios

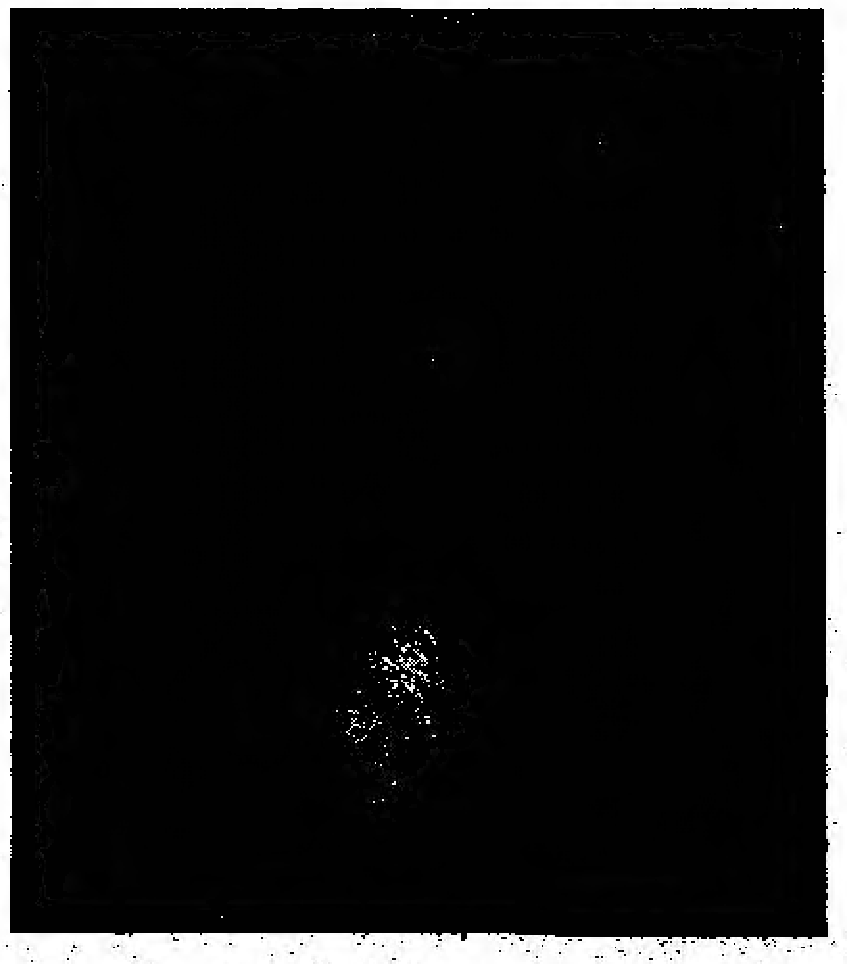
* * *

— Gilbert Studios

Mrs. Herman Miller, 3257 Bathurst Street, Toronto, left, is the former Miss Vivian Labovitz, daughter of Mr. and Mrs. George Labovitz, 114 Alexis Boulevard. Mr. Miller is the son of Mr. and Mrs. Morris Miller, of Toronto.

* * *

Sonia Schiff, daughter of Mr. and Mrs. E. Schiff, 2475 Van Horne Avenue, Montreal; and Sheldon Liebman, son of Mr. and Mrs. M. F. Liebman, 4075 Van Horne Avenue, right, were elected Mr. and Miss Adath Israel of 1961, at the second annual dance of the Students Council of Adath Israel Academy.



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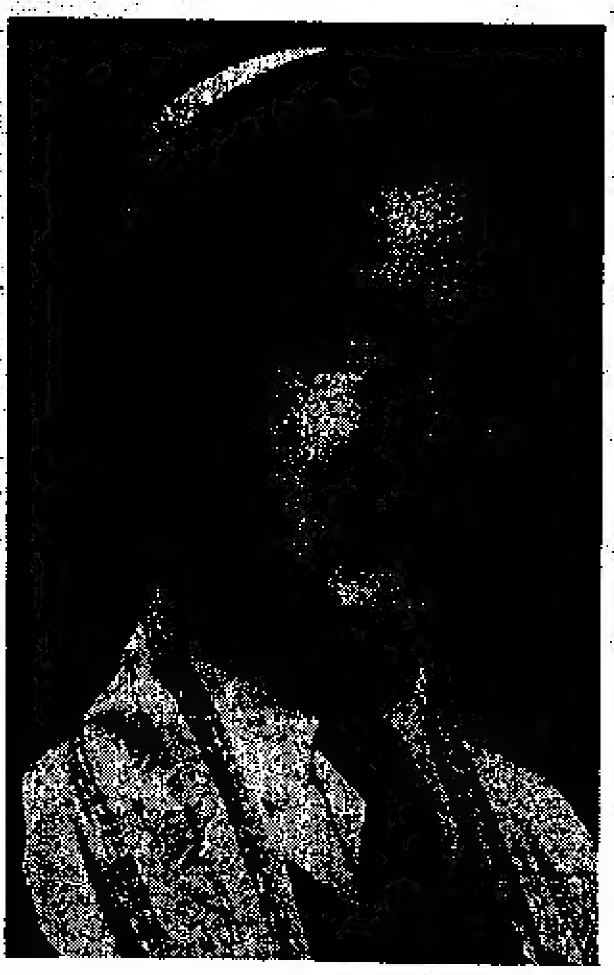


Ira Eric, above, aged thirteen years, is the son of Mr. and Mrs. Max Greenspoon, 6 Manor Haven Road, Toronto; brother of Elaine, twelve; and Arnold, ten; grandson of Mr. and Mrs. S. Banner, 491 Melrose Avenue; and of Ben Greenspoon, of Sudbury, and the late Mrs. Fannie Greenspoon.

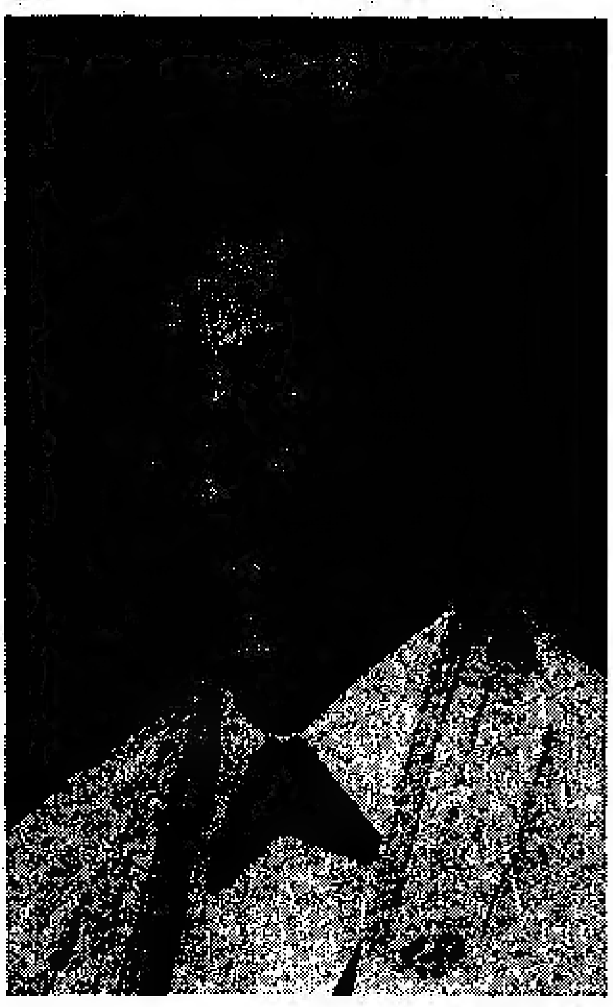
— Graphic Artists

Gerald Murray, aged thirteen years, above, is the son of Mr. and Mrs. Harry S. Mandel, 24 Ridge Hill Drive, Toronto; brother of Sharon, fifteen; and of Fred, eleven; grandson of Louis Mandel, 92 Baldwin Street; and of Mr. and Mrs. Abe Wiener, 196 Gloucester Grove; great-grandson of Mr. and Mrs. Max Kravice, 234 Markham Street.

— Gilbert Studios

— Graphic Artists

Jeffrey, below, aged thirteen years, is the son of Mr. and Mrs. Harry Farbstein, 18 Overbrook Place, Toronto; brother of Dennis, seven; grandson of Mrs. Lyba Kardish, of Toronto, and the late H. Kardish; and of Mrs. Mary Farbstein, 49 Lyons Avenue, and the late J. Farbstein.

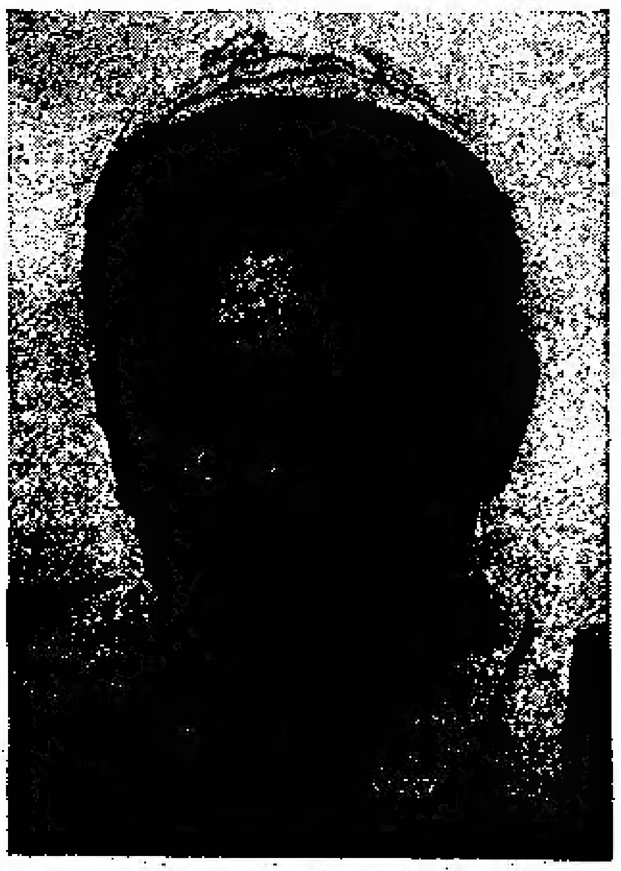


— Dan King

Donald Lee, aged thirteen years, above, is the son of Mr. and Mrs. Mac Citron, 55 Old Park Road, Toronto; brother of Fern, fifteen.

— Dan King

Ralph William, aged thirteen years, below, is the son of Mr. and Mrs. David Goldsilver, 352 Brooke Avenue, Toronto; brother of Jenny, eight.



— Gilbert Studios

Sidney, left, is the son of Mr. and Mrs. Issie Treister, 31 Lyonsgate Drive, Toronto; brother of Edward; and David, aged ten years; grandson of Mrs. Yetta Fortes, 401 Dundas Street West.

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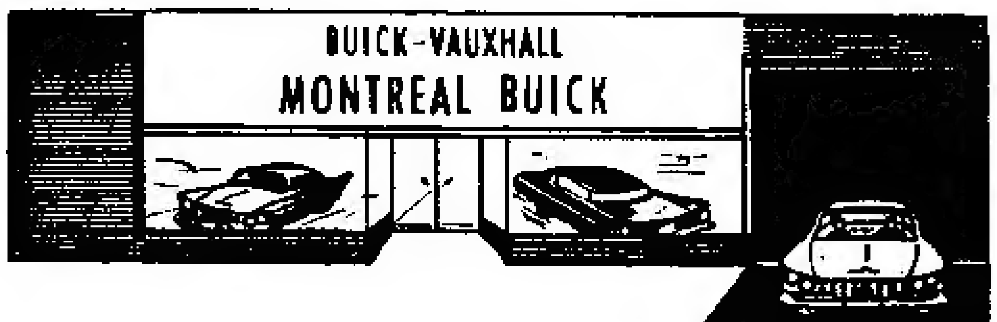

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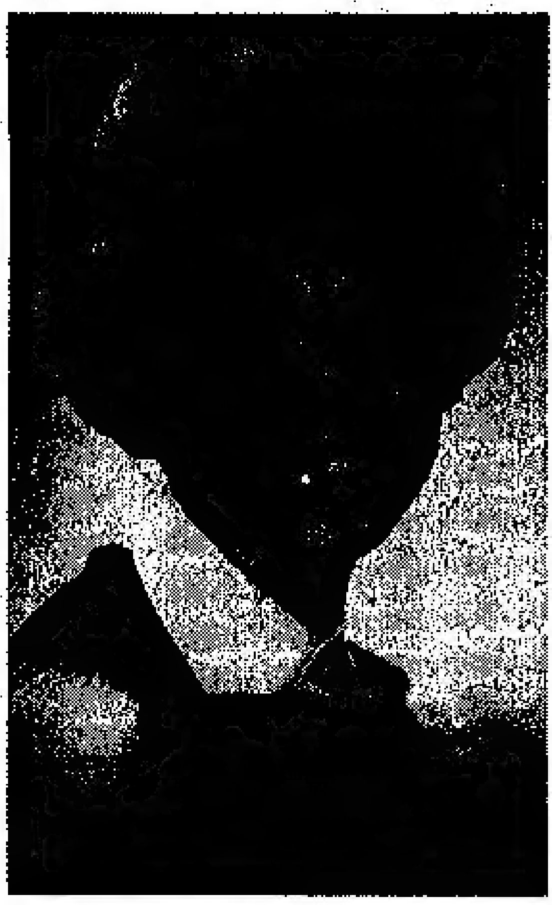


Arthur David Dalfen, and his sister, Miss Rosalind Dalfen, are the children of Mr. and Mrs. Max Dalfen, 3495 Marlowe Avenue, Montreal. The former graduated from McGill University in 1960 with a Bachelor of Commerce degree. He was president of the Society for Advancement of Management; vice-president and Gen-Nite chairman of the Commerce Undergraduate Society; vice-chairman of Open House; treasurer of the Students' Union; and of the Combined Charities Campaign; and held executive positions in the United Nations Club; Players' Club; Winter Carnival; and Hillel Foundation. Mr. Dalfen was a McGill delegate to the Conference on Student Affairs at the University of Burlington, Vermont. He is the permanent class chairman for the McGill Alma Mater Fund. He was awarded the Montreal Stock Exchange and Canadian Stock Exchange Prize in Economics and Finance; and also a prize and Gold Key from the National Headquarters of the Society for Advancement of Management. He is completing the work for his Bachelor of Arts degree at Sir George Williams University this year; and in the fall plans to continue his studies at New York University toward the Master of Business Administration degree, and Ph.D. (retailing) degree. Miss Dalfen graduated from McGill University in 1960 with a Bachelor of Commerce degree. For two years she was the commerce representative on the Women's Union Executive; secretary and purchasing chairman of the Society for Advancement of Management; historian of the Liberal Club; took an active part in the Winter Carnival Debating Conference; "Old McGill" sales; Combined Charities; freshman reception; blood drive; Hillel Foundation; and Hillel Revue; is a member of Delta Phi Epsilon Sorority. Miss Dalfen was one of the youngest of all the students graduating from McGill this year, and the youngest in the Commerce Class. She is completing the requirements for her Bachelor of Arts degree at Sir George Williams University this year.

◆

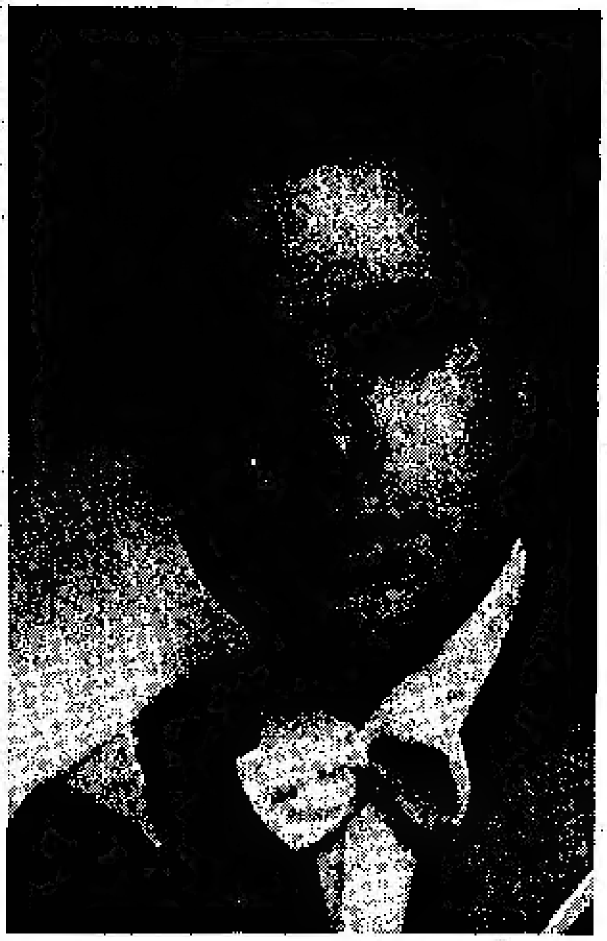
Gerry, left, and Steven, aged thirteen years, are the twin sons of Mr. and Mrs. Samuel Young, 4382 Plamondon Avenue, Montreal; brothers of Manny Young; grandsons of Mrs. Hilda Thau, 4380 Plamondon Avenue, and the late Samuel Thau; and of Mrs. Ida Young, 4190 Mackenzie Avenue, and the late Mendel Young.
— Astra Studio

◆

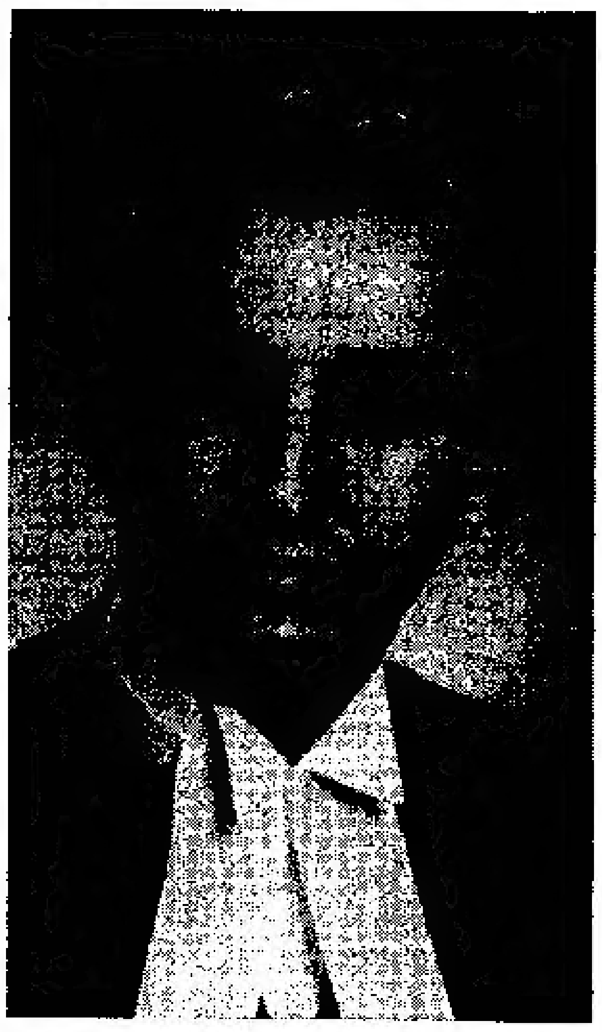
◆

David Saul, aged thirteen years, right, is the son of Mr. and Mrs. Louis Frank, 473 Querbes Avenue, Montreal; brother of Benjamin, of Long Island, N.Y.; Meyer, 4642 Plamondon Avenue; Joseph, 4850 Maplewood Avenue; and of Edward; grandson of Issie Kahansky, 8384 Clark Street, and the late Mrs. Bella Kahansky; and of the late Mr. and Mrs. Benjamin Frank.
— Perl's Photo Studio

◆



Alan Winnick, above, son of Mr. and Mrs. Jack Winnick, 617 Vesta Drive, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He won the Silver Medal; and the American Academy of Dental Medicine award; and is doing post-graduate work in periodontics in Philadelphia, Pa. He is the brother of Miss Andrea Winnick. His wife is the former Miss Beverley Reingold, daughter of Mr. and Mrs. Samuel Reingold, 519 Vesta Drive.



Bernard Scherer, above, son of Mr. and Mrs. Joseph Scherer, 33 Peveril Hill Road North, Toronto, graduated from Osgoode Hall Law School, and was called to the Bar. He has a Bachelor of Arts degree. He was active in Hillel Foundation; and a member of Pi Lambda Phi fraternity. He is the brother of Miss Helen Scherer.

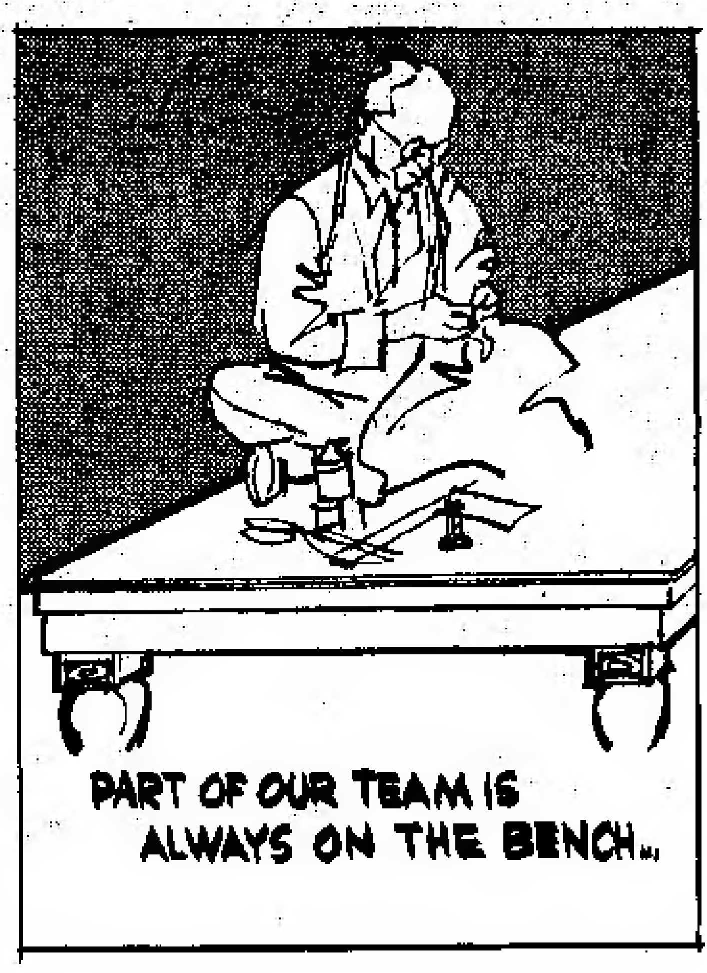
Dr. Bernard Futerman, below, son of Mr. and Mrs. Louis Futerman, 35 Danby Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is interning at the New Mount Sinai Hospital, in Toronto. He is the brother of Harvey Futerman, 583 St. Germaine Avenue; and of Martin, aged fifteen years.

◆

Marvin Talsky, below, 4 Elway Court, Toronto, son of Mr. and Mrs. Louis Talsky, 73 Strathearn Road, graduated from Osgoode Hall Law School and was called to the Bar. He was president of Beta Sigma Rho fraternity; and played football. His wife is the former Miss Shirley Langer, daughter of Mr. and Mrs. Ben Langer, 153 Marlee Avenue; and they have a daughter, Lori Ellen, aged one year. He is the brother of Joseph, Simon, and Norman Talsky.

◆

Dr. Harvey Socol, 78 Neptune Drive, Toronto, left, son of Mr. and Mrs. Albert Socol, 135 Elm Ridge Drive, graduated from the University of Toronto, Faculty of Medicine. He is a former graduate of Physiology and Biochemistry at the University of Toronto, and has done research work at the Best Institute. He is a member of Phi Delta Epsilon medical fraternity; played inter-faculty volleyball and basketball. He is interning at the Toronto New Mount Sinai Hospital. His wife is the former Miss Elaine Rossman, daughter of Mr. and Mrs. Edward H. Rossman, 1603 Bathurst Street.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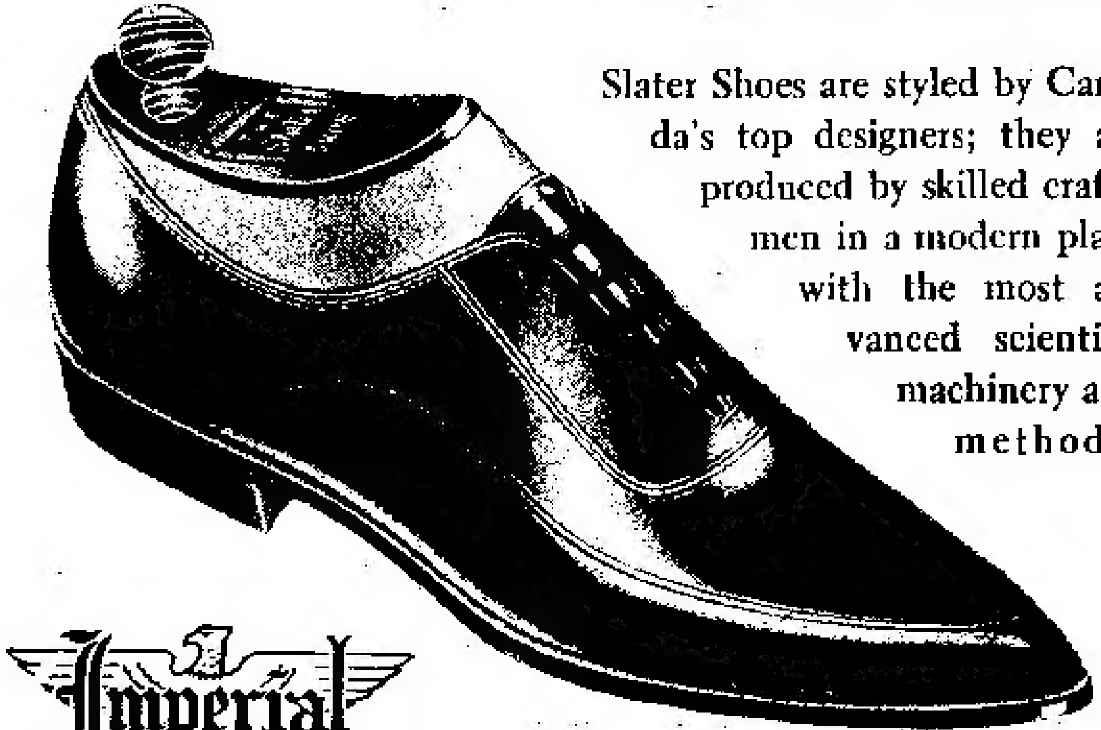

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Dr. Edward Beder, left, son of Mr. and Mrs. E. Beder, 1350 Dundas Street West, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member for five years of the executive alumni committee for the class of 1960; participated in "Daffydil"; was director for three years. He is interning at the New Mount Sinai Hospital, in Toronto.

Dr. Thomas Leslie Friedlich, left, son of Mr. and Mrs. Louis Friedlich, 30 Braemar Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a former graduate in Physiology and Biochemistry at the University of Toronto; is a member of Phi Delta Epsilon medical fraternity; and is interning at the New Mount Sinai Hospital in Toronto. He is the brother of Steven Friedlich, 494 Avenue Road.

Myron Lawrence Sidenberg, above, 440 Winona Drive, Toronto, son of Mr. and Mrs. Jerry Sidenberg, 57 Fairleigh Crescent, graduated from Osgoode Hall Law School as an LL.B. graduate. He played inter-faculty football. He is the brother of Jay, aged fourteen years. He is married to the former Miss Fay Devor, daughter of Mr. and Mrs. Ben Devor, of St. Catharines, Ont.

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Best Wishes
to the
Jewish community.

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Dr. Harvey Crystal, above, son of Mr. and Mrs. Saul Crystal, 62 Fraserwood Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon medical fraternity, and of Alpha Omega Alpha, honour medical fraternity. He is interning at the Toronto General Hospital, and afterwards will specialize in internal medicine. He is the brother of Wilfred Crystal.

Dr. Gordon S. Fox, right, son of Mr. and Mrs. Philip Fox, 52 St. Anne's Road, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon fraternity; played football; is interning at the New Mount Sinai Hospital in Toronto.

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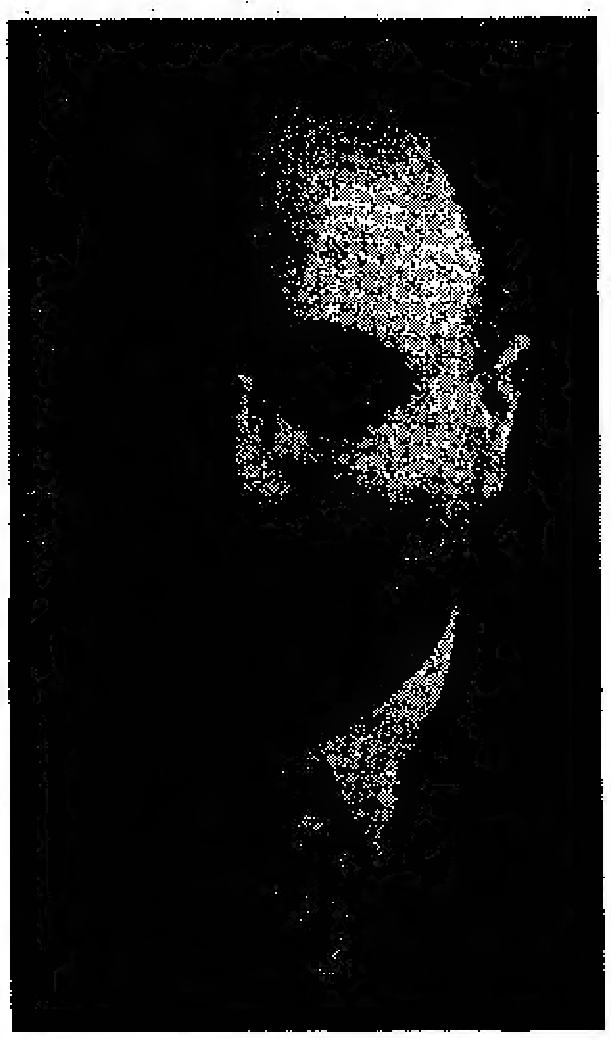
William Malus, 5119 Lacombe Avenue, Montreal, left, was nominated by Lazarus Peters, president of the Montreal Dress and Sportswear Manufacturers' Guild, as executive director, commencing April 1, 1961. Mr. Malus was nominated as manufacturer of the year, in November, 1960, of the National Association of Women's and Children's Apparel Salesmen, of the United States, and Canada. At the same time, Henry W. Morgan, chairman of Henry Morgan & Co. Ltd., received the award as retailer of the year. Mr. Malus is married to the former Miss Freda Avrasin. They have a son and daughter-in-law, Mr. and Mrs. Norman Malus, 1000 Pratt Avenue, the former Miss Rochelle Schultz. Norman Malus, a law graduate of McGill University, is studying notarial law at the University of Montreal. Their younger son, Michael Malus, is a medical student at McGill University.

— Gaby

◆

Charles Gavsie, Q. C., 3225 Cedar Avenue, Montreal, former president of the St. Lawrence Seaway Authority, is chairman of the building fund campaign of the Montreal Hebrew Old People's and Sheltering Home. Mr. Gavsie is married to the former Miss Sara Halparin, of Winnipeg, Man., and they have two sons, David, aged twenty; and Edward, ten. Mr. Gavsie was born in the United States of Canadian parentage, and was educated in Sydney, Nova Scotia. He had been vice-president of the Seaway Authority, and then president, taking over from the Honourable Lionel Chevrier, who resigned that position in June, 1957.

◆



Mrs. Gerald C. Greenberg, 2895 Bathurst Street, Toronto, left, is the former Miss Sharon Cargotch, daughter of Mr. and Mrs. Hyman Cargotch, 3270 Bathurst Street. Mr. Greenberg is the son of I. Greenberg, 650 Brier Hill Avenue.

— Graphic Artists

◆

Below, Richard Jay, aged two years; and Karen Joy, seven; Janice Lynn, four; are the children of Mr. and Mrs. Ernest Lutterman, 6610 Nice Road, Montreal; grandchildren of Mr. and Mrs. Isadore Sandys, 5307 Earnscliffe Avenue; and of Mr. and Mrs. Samuel Lutterman, 3905 Plamondon Avenue.

— Tante Liane Studios

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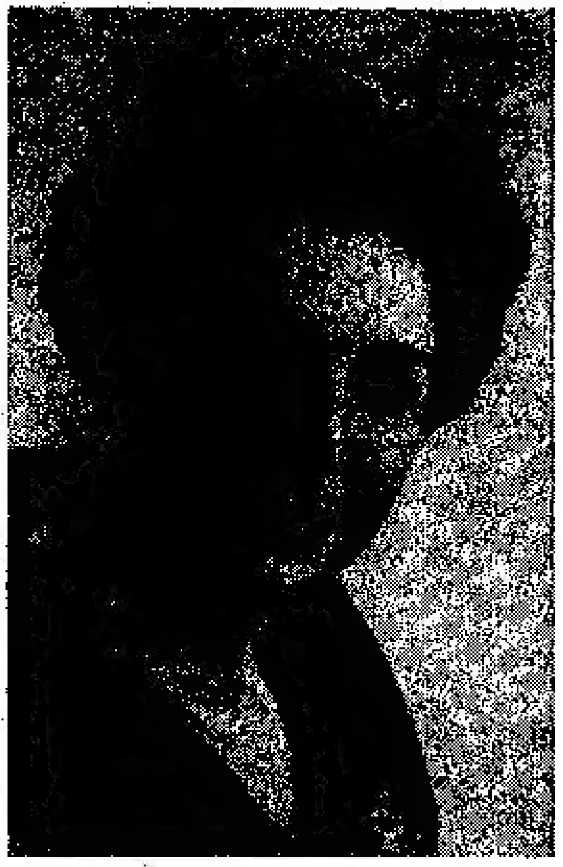
Leaders of the program planning committee for the fifth Women's Community Conference, sponsored by the Women's Division of Combined Jewish Appeal of Montreal, are, from left to right: Mesdames Mark I. H. Kaufmann, 4687 Bonavista Avenue, Conference chairman; Morris E. Coshof (standing), 4856 Wilson Avenue, chairman of the Women's Division activities committee; Ernest Shapiro, 5018 Dornal Avenue, Conference program chairman; Irvin Gertsman, 4870 Fulton Avenue, chairman of the Women's Division.

Mrs. Aaron Wolfe (nee Beatrice Mirochnick), 11 Old Park Road, Toronto, is president of District Number One, Bnai Brith Women. She is the mother of Sandra, aged twelve years; and Myrna, eight; daughter of Mrs. Clara Mirochnick, 11 Old Park Road, and the late Mooney Mirochnick.



Mrs. Arthur Levy, 4680 Dupuis Avenue, Montreal, left, is the former Miss Miriam Kaplansky, daughter of Mr. and Mrs. Akiva Kaplansky, 5443 Waverley Street. Mr. Levy is the son of Philip Levy, 4602 La Peltrie Street, and the late Mrs. Sylvia Levy.
— Perl's Studio

Right, Joyce Derrit, aged six years; Lloyd Alan, two; and Gary Sheldon, seven, are the children of Mr. and Mrs. R. F. Wihl, 430 Harris Street, Montreal; grandchildren of Mr. and Mrs. David Greenberg, of Brooklyn, N. Y.; and of A. Wihl, 4360 Lennox Avenue, and the late Mrs. Freda Wihl.
— Drummond Photos

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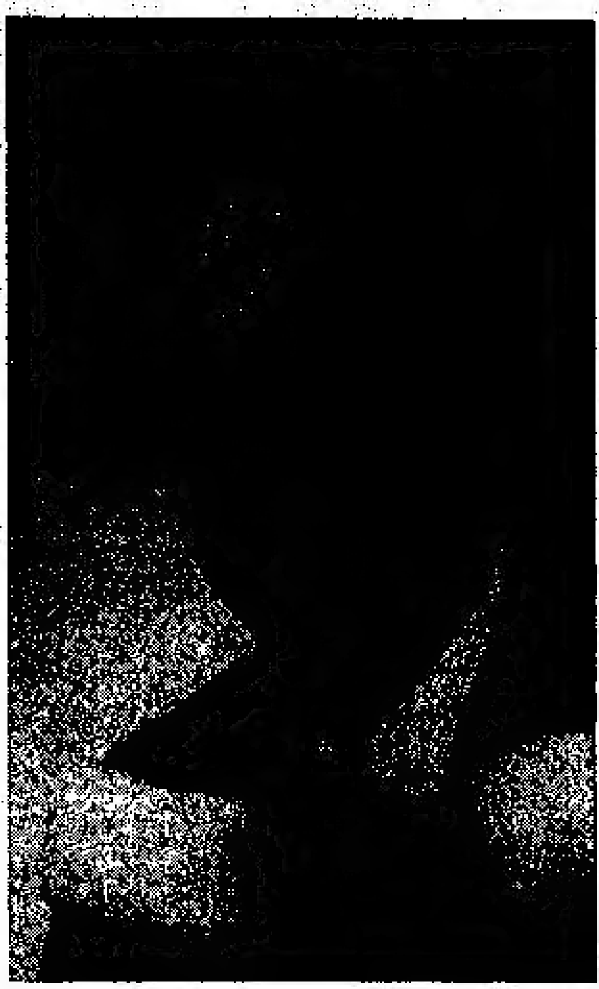
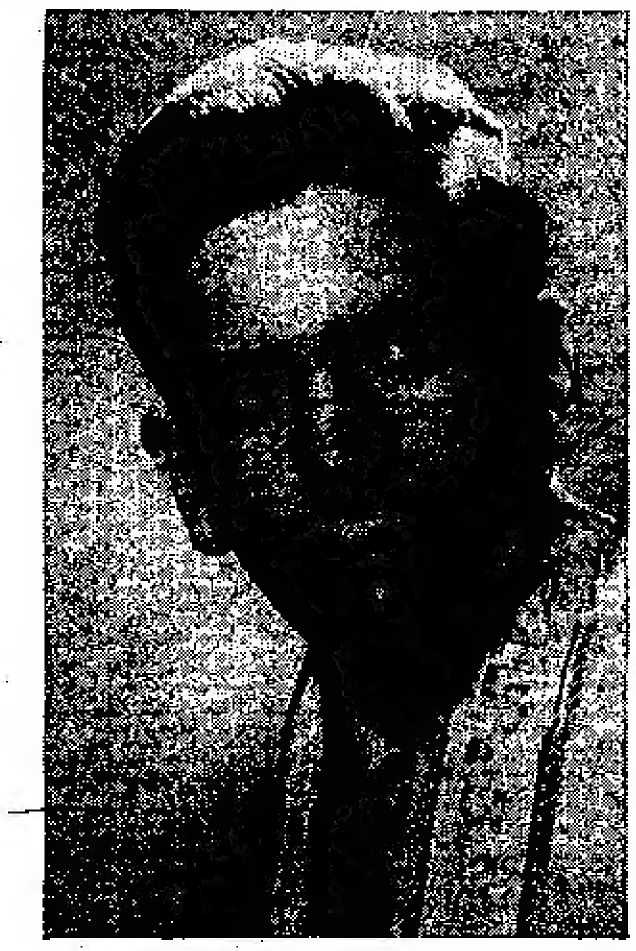


Harvey A. Levenstein, above, son of Mr. and Mrs. Samuel Levenstein, 146 Ava Road, Toronto, graduated from the University of Toronto, with an honour Bachelor of Arts degree in modern history; and is studying for a Master's degree at the University of Wisconsin. He was a member of Hillel Foundation; and director of the University College Follies.

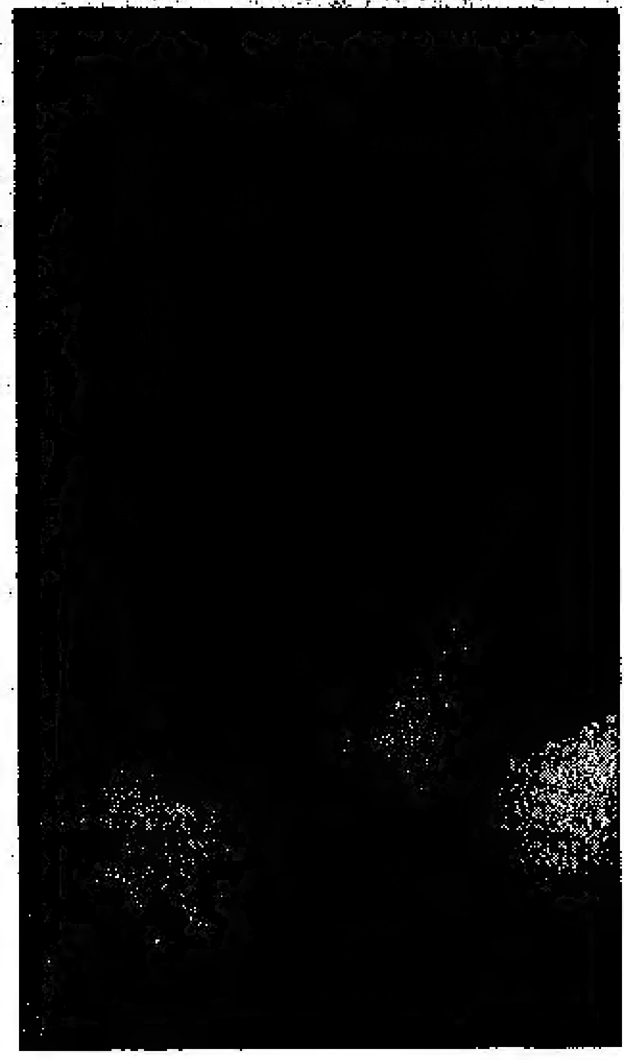
* * *



Alan David, aged thirteen years, above, is the son of Mrs. Freda Klebanoff, 1654 Bathurst Street, Toronto; brother of Donna; grandson of Mr. and Mrs. J. Klebanoff, 6 Saranac Boulevard.
— Graphic Artists

* * *

Larry Snyder, below, son of Mr. and Mrs. M. Lecovin, 3888 Bathurst Street, graduated from the University of Toronto, with honours, in Psychology. He is a member of Beta Sigma Rho fraternity. He is the brother of Mrs. Murray Goldstein (Ruth), 233 Combe Avenue.



* * *

Barry Segall, below, son of Mr. and Mrs. Gordon Segall, 83 Rosebury Road, Toronto, graduated from the University of Toronto, with honours in Psychology. He was an active member of Hillel Foundation; past president of Balfour Lodge of the Zionist Men's Association; won a scholarship given by the Columbus (Ohio) Jewish Centre, to the Ohio State University where he will take a Master of Arts degree in Psychology and Sociology.

* * *

Edward G. Mendelson, left, son of Mr. and Mrs. A. W. Mendelson, 159 Chiltern Hill Road, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He is a member of Pi Lambda Phi fraternity; and played hockey. He is the brother of Mrs. Saul Greenglass (Marilyn), 161 Ava Road; and Miss Renee Mendelson. He will continue to study at the University of Toronto, in the Faculty of Medicine.

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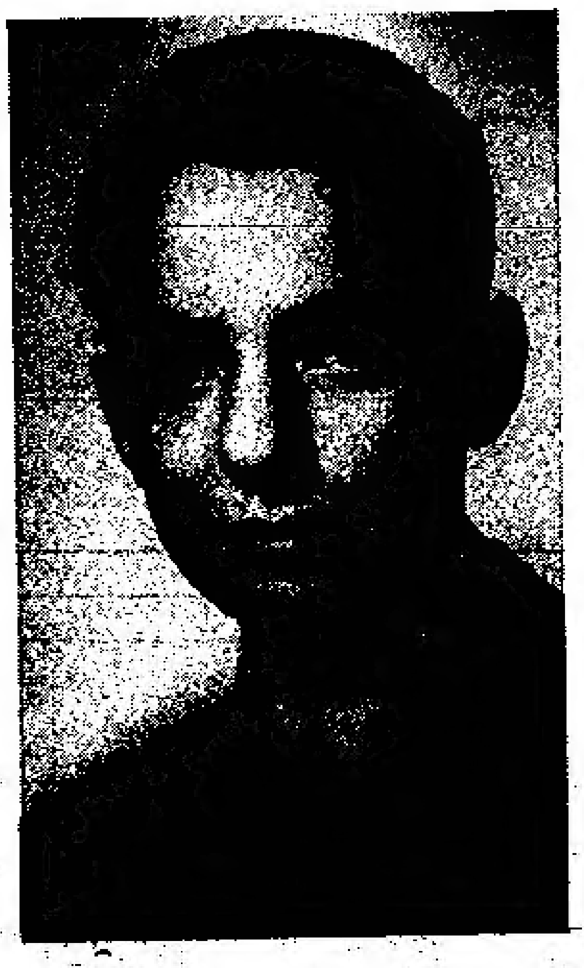
Mrs. Harold Trevick, 5130 Bourret Avenue, Montreal, is the former Miss Evelyn Yancovich, daughter of Michel Yancovich, of that address, and the late Mrs. Ettie Yancovich. Mr. Trevick is the son of Mr. and Mrs. Jack Trevick, 45 Joyce Avenue.

— Drummond Photos

Martin Leonard, aged thirteen years, right, is the son of Mr. and Mrs. Ben Gordon, 4902 Carlton Avenue, Montreal; brother of Gerry Gordon; grandson of Mrs. Dora Uditsky, 3600 Linton Boulevard, and the late Jack Uditsky; and of Charles Gordon, 4896 Isabella Avenue, and the late Mrs. Miriam Gordon; great-grandson of Mrs. Olga Uditsky, of Memphis, Tennessee.

— Drummond Photos



— Dan King

Kenneth Aaron, aged thirteen years, left, is the son of Mr. and Mrs. M. B. Hersh, 5544 Trans Island Avenue, Montreal; brother of Seymour, aged ten years; grandson of Mr. and Mrs. Sol. Hersh, 4910 Walkley Avenue; and of Mr. and Mrs. Louis Bereznik, 5546 Trans Island Avenue.

— Drummond Photos

Mark, aged thirteen years, left, is the son of Mr. and Mrs. Lewis Feldstein, 5815 Palmer Avenue, Montreal; brother of Miss Debbie Feldstein, and Pauline, aged six years; grandson of Mrs. Annie Feldstein, 6508 Papineau Avenue, and the late Peter Feldstein; and of Mr. and Mrs. Ben Zackon, 1063 Macdonald Street, St. Martin.

Herschell Elliott, above, right, aged thirteen years, is the son of Mr. and Mrs. Sydney Ezrin, 156 Chiltern Hill Road; grandson of Mr. and Mrs. Jack Kofsky, 156 Chiltern Hill Road; and of the late Mr. and Mrs. Joseph Ezrin.

— Graphic Artists

Joel Reher, aged thirteen years, left, is the son of Mr. and Mrs. Milton Reher, 30 Stormont Avenue, Toronto; brother of Tonia; grandson of Mrs. Beckie Fruitman, 230 Vaughan Road, and of the late Max Fruitman; and of Mr. and Mrs. S. Reher, of Toronto.

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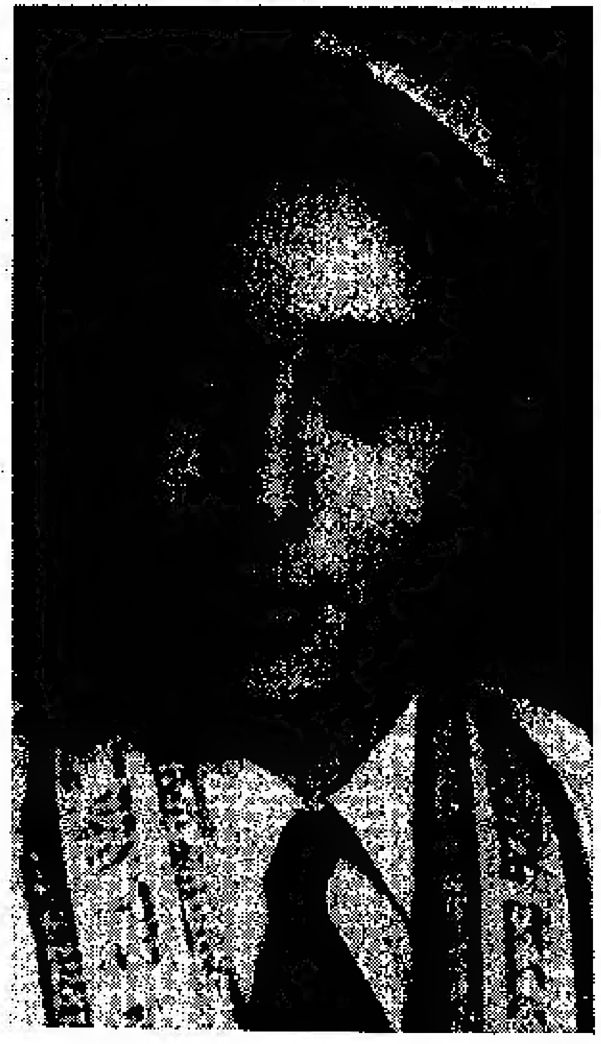


— Gregory Nudel

— Freiman Photo Studio

Mendel, aged thirteen years, far left, is the son of Mr. and Mrs. Jacob Kubinson, 5499 St. Urbain Street, Montreal.

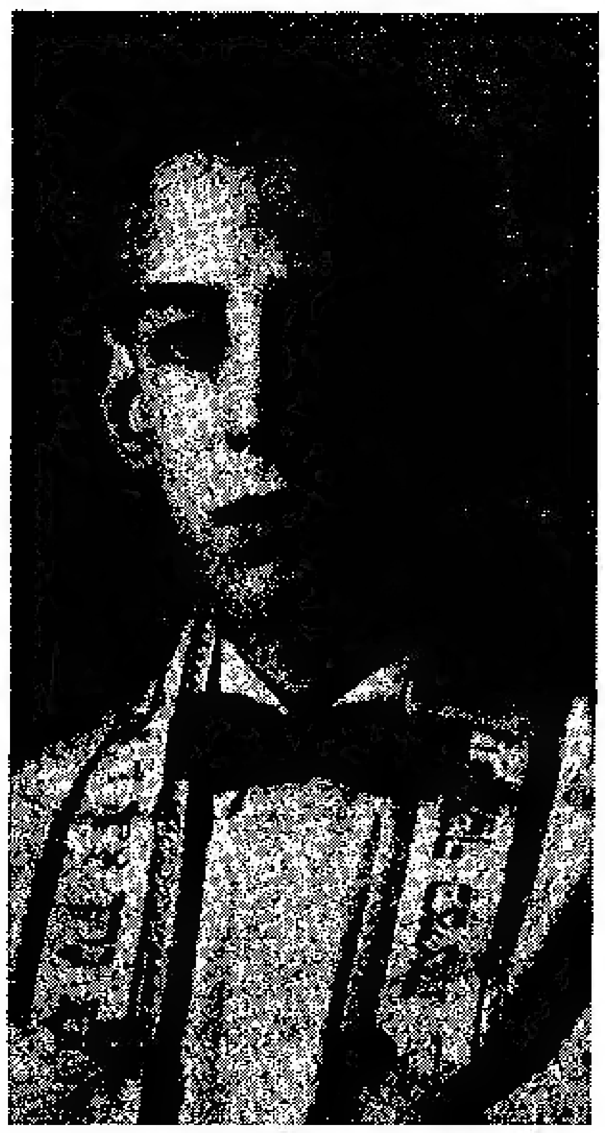
* * *

Albert Norman, aged thirteen years, left, is the son of Mr. and Mrs. Bernard Katz, 4646 Coolbrook Avenue, Montreal; brother of Miss Rosalie Katz; and Shelley, aged eleven years; grandson of Max Holtzman, of the above address, and the late Mrs. Polly Holtzman; and of Mr. and Mrs. Samuel Katz, 1682 College Street; great-grandson of Mr. and Mrs. Nathan Williams, 5352 Park Avenue.

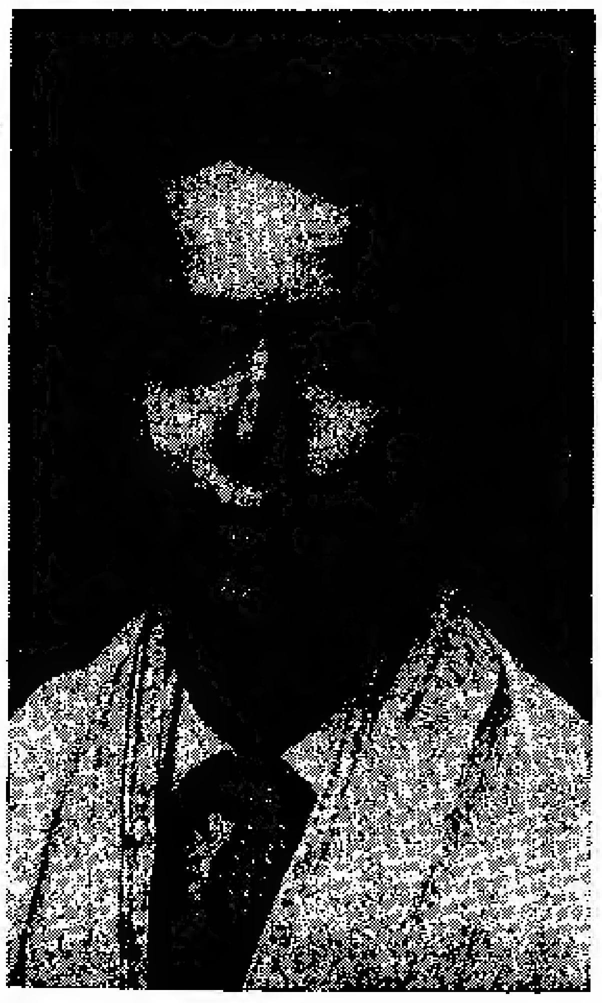
* * *

Stephen Barry, aged thirteen years, below, is the son of Mr. and Mrs. Arthur Feldman, 8596 Stuart Avenue, Montreal; brother of Allan Lawrence, aged four years; grandson of Mr. and Mrs. Jack Gottlieb, 8594 Stuart Avenue; and of Isadore Feldman, 33 Calt Avenue, Toronto, Ont., and the late Mrs. Annie Feldman; great-grandson of Nathan Goldberg, 8594 Stuart Avenue.

* * *



— M. Friedman



Jerry, aged thirteen years, above, is the son of Mr. and Mrs. Louis Silverman, 5742 Mountain Sights Avenue, Montreal; brother of Perry and Ozzie Silverman; grandson of Mrs. Leah Silverman, 5293 King Edward Avenue, and the late William Silverman; and of Ben Black, 5241 Grenier Avenue, and the late Mrs. Sossie Black.

— H. S. Adler

Kolman, aged thirteen years, below, is the son of Mr. and Mrs. Max Kenigsberg, 8510 Birnam Avenue, Montreal; brother of Stephen, aged eleven years; and Judith, eight; grandson of Mrs. Rebecca Kenigsberg, 4560 St. Kevin Avenue; and of Mrs. N. Rusakov, of Sydney, N. S.

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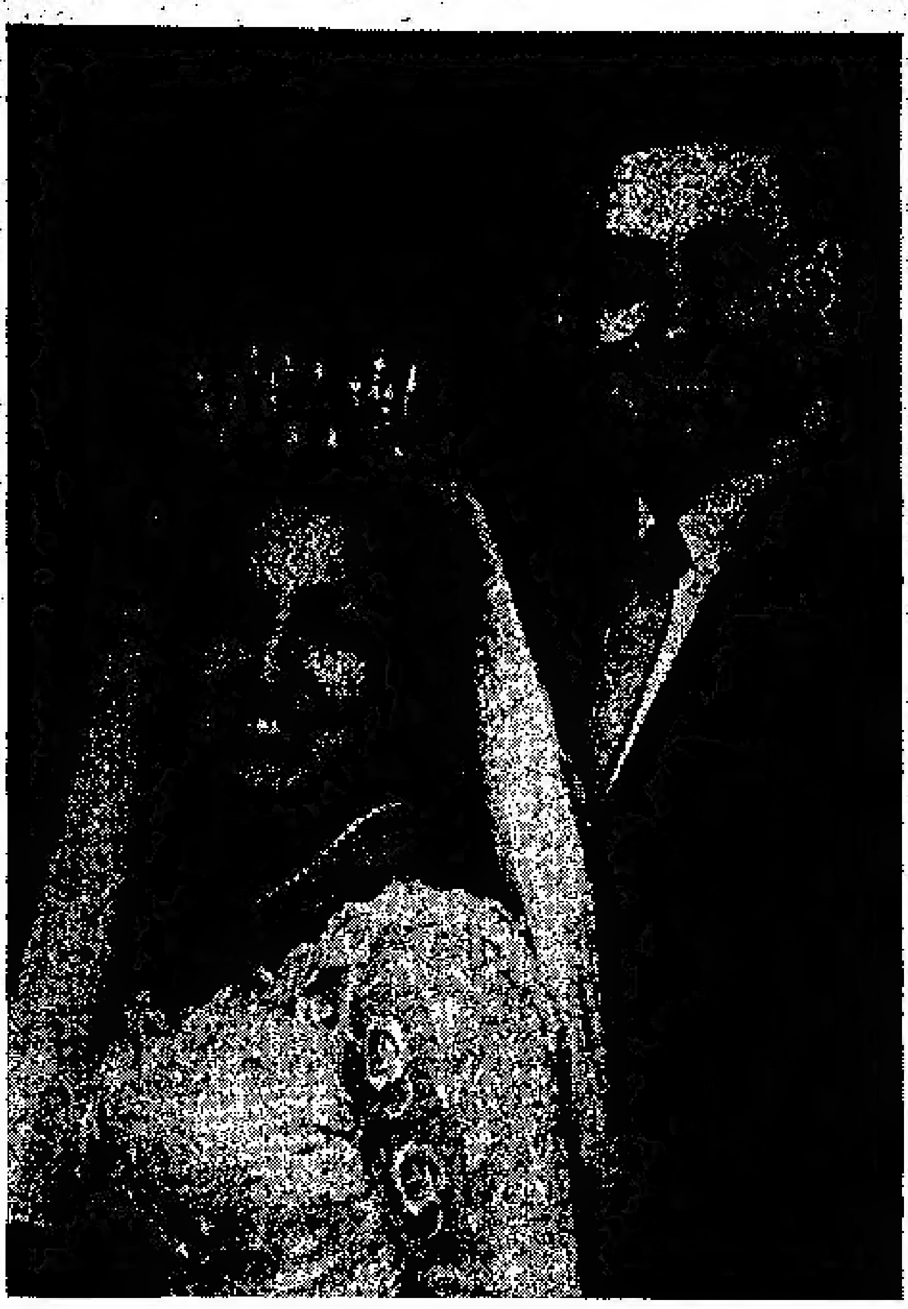
Mrs. Sydney Miller, of Quebec City, left, is the former Miss Doreen Marcovitch, daughter of Mr. and Mrs. Harry Marcovitch, 4637 Bouchette Avenue, Montreal. Mr. Miller is the son of Mr. and Mrs. Owen Miller, of Quebec.
— Drummond Photos

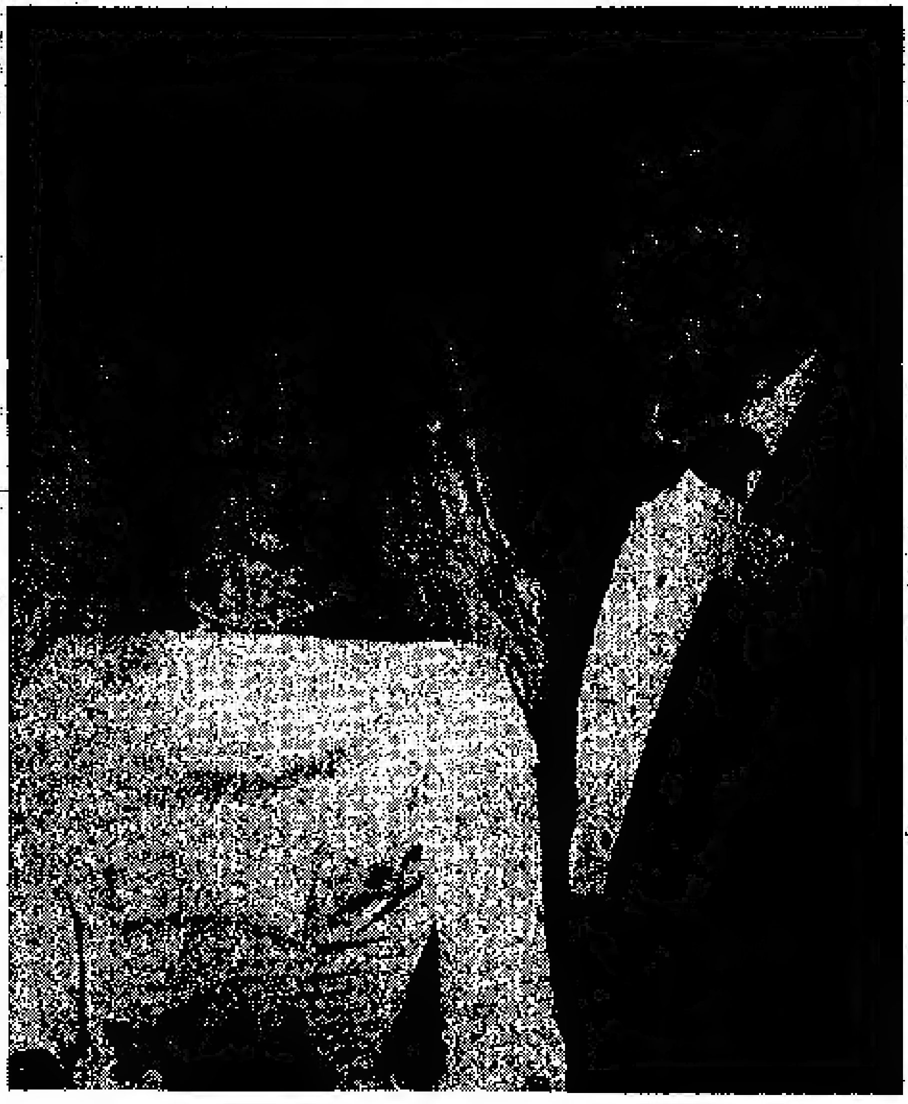
Mrs. Alvin Copeland, 154 Glen Cedar Road, Toronto, above, is the former Miss Paula Aiken, daughter of Mr. and Mrs. Hess Abramson, 19 Millbank Avenue. Mr. Copeland, above, right, is the son of Mr. and Mrs. Louis Copeland, 154 Glen Cedar Road.
— Graphic Artists

Mrs. Sheldon Allen Weingarten, 347 Jelcey Boulevard, Toronto, right, is the former Miss Ellen Platt, daughter of Mr. and Mrs. Albert Platt, 347 Jelcey Boulevard. Mr. Weingarten is the son of Mr. and Mrs. Abraham Weingarten, 1144 Danforth Avenue.
— Graphic Artists



Mrs. Jerry Schwartz, 4860 Bourret Avenue, Montreal, above, is the former Miss Norma Feltleberg, daughter of Mr. and Mrs. Harry Feltleberg, 4530 Linton Avenue. Mr. Schwartz is the son of Mr. and Mrs. Sydney Schwartz, 6891 Victoria Avenue.

— Perl's Studio



Mrs. Robert Lester, 99 Lyon Avenue, Toronto, above, is the former Miss Judith Sanders, daughter of Mr. and Mrs. Charles H. Sanders, 236 Dunvegan Road. Mr. Lester is the son of Mr. and Mrs. Harry Lester, 110 Wembley Road.

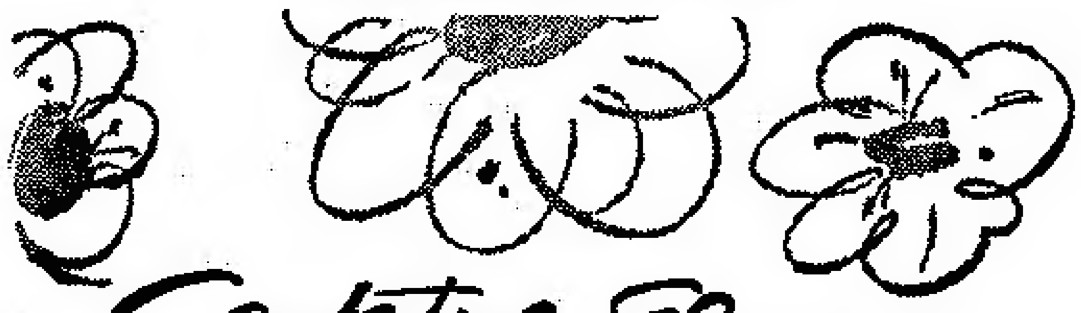
— Eaton's Portrait Studio

— Dan King

Mrs. Leslie Burstyn, 10 Benner Avenue, Toronto, right, is the former Miss Simmie Abramowitz, daughter of Mr. and Mrs. Isadore Abramowitz, 2525 Bathurst Street. Mr. Burstyn is the son of Mr. and Mrs. Jacob Burstyn, 14 Stayner Avenue.

Mrs. Milton Abbott, 119 Betty Ann Drive, Toronto, below, is the former Miss Rose Ann Helman, daughter of Mr. and Mrs. Thomas Helman, 26 Menin Road. Mr. Abbott is the son of Mr. and Mrs. Nathan Abbott, 398 Roselawn Avenue.

— Dan King



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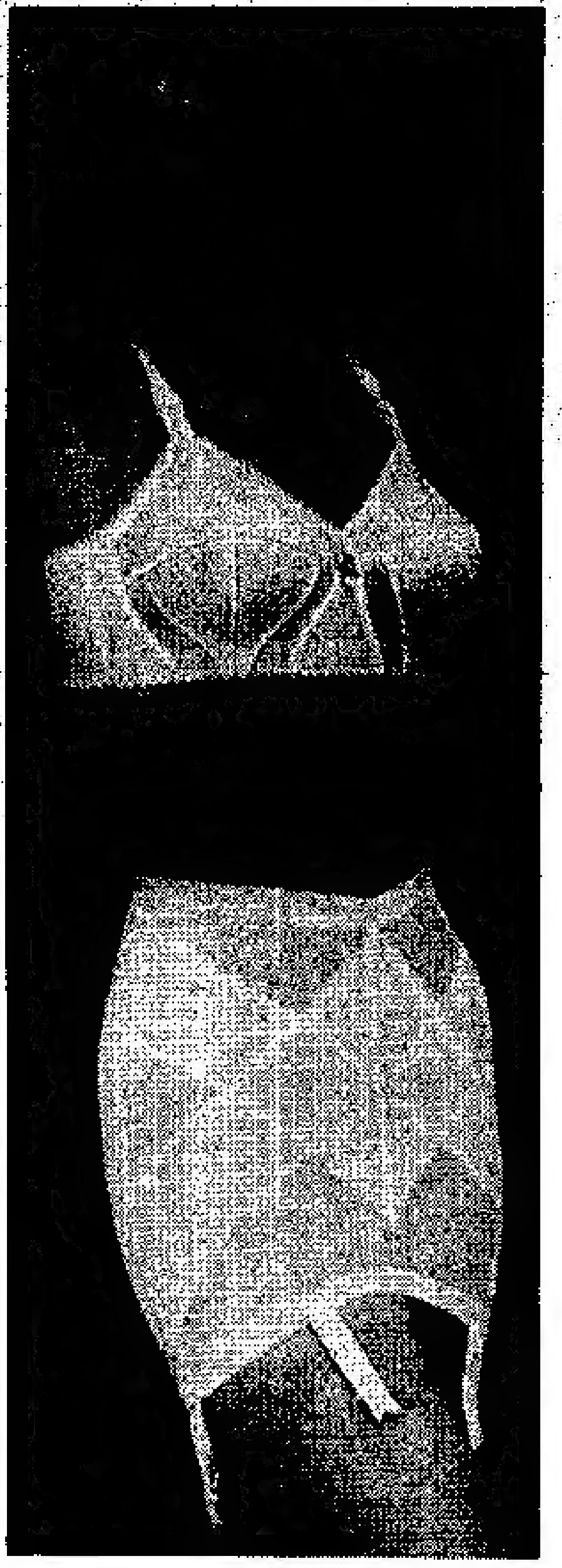

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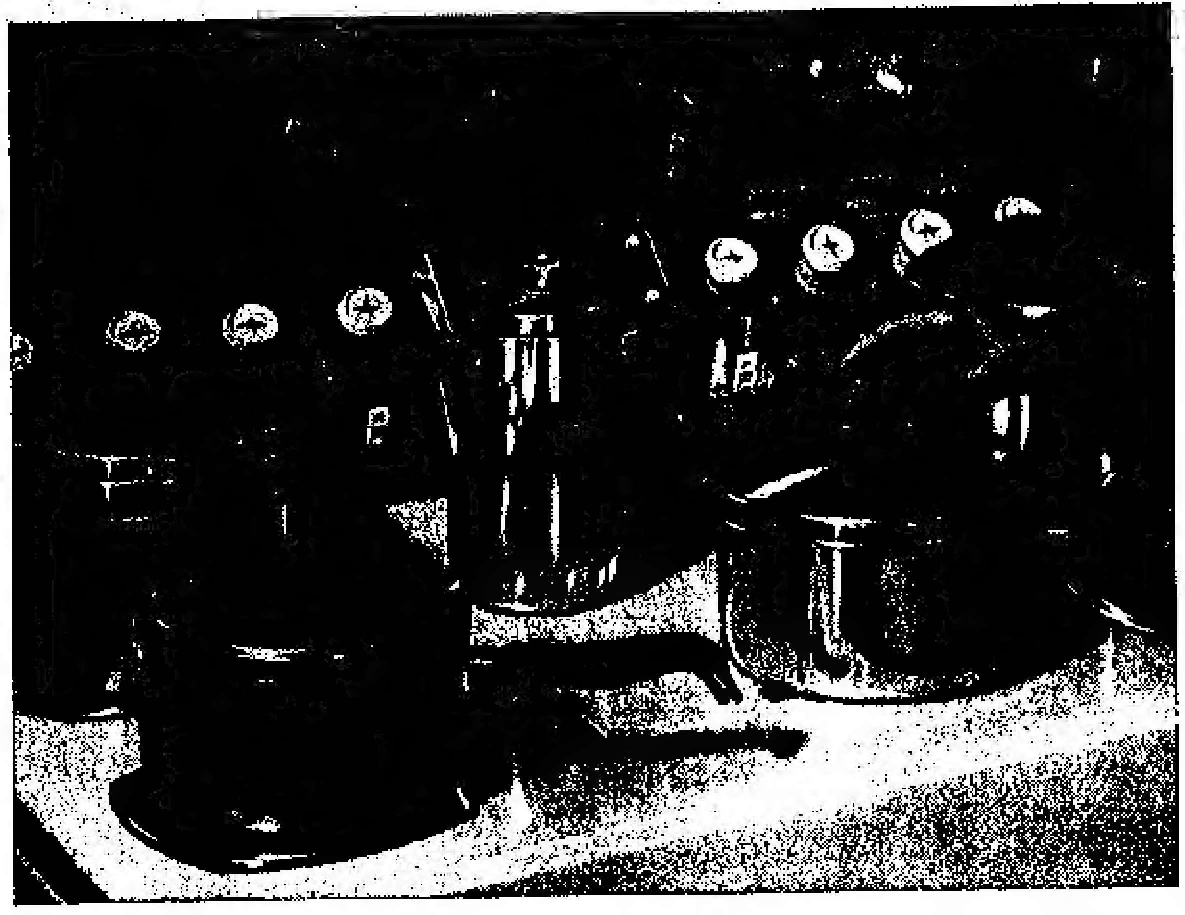
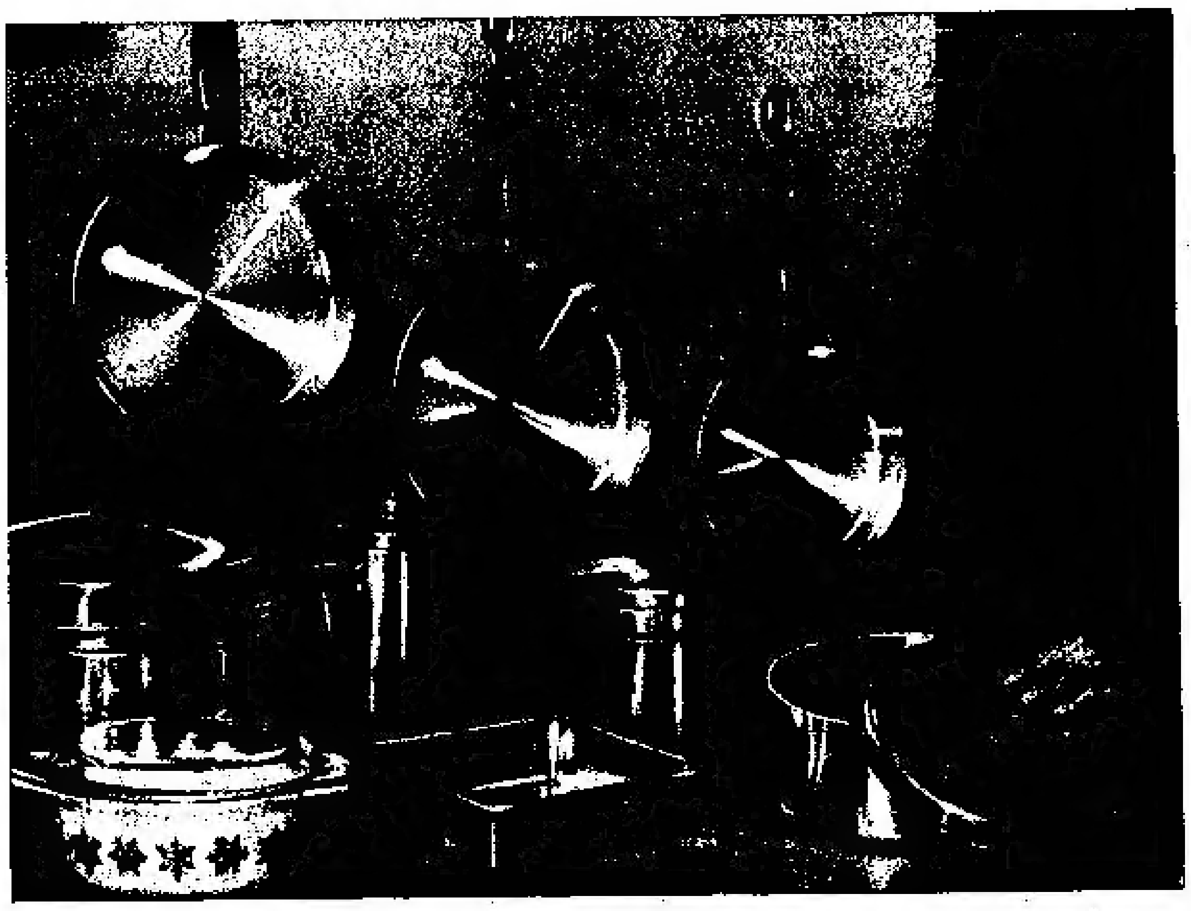


LOOK BETTER



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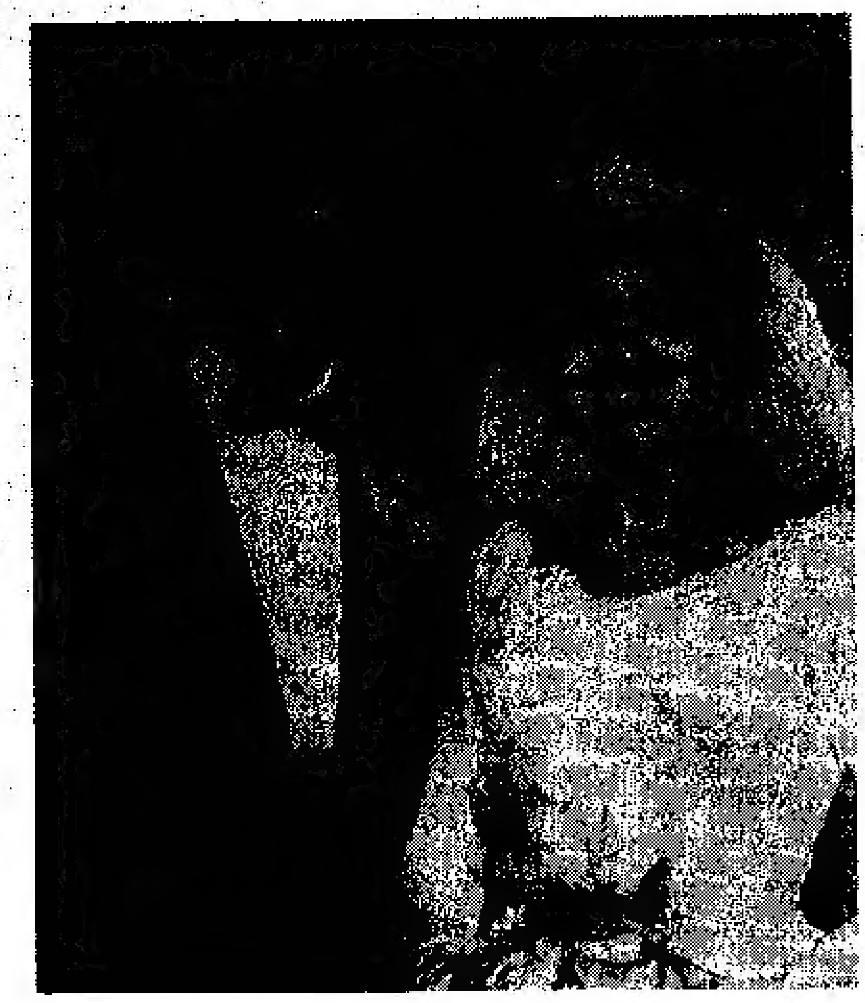
Mrs. Morley Taylor, 265 St. Clair Avenue West, Toronto, right, is the former Miss Sandra Hershenhorn, daughter of Mr. and Mrs. Norman Hershenhorn, 9 Hilltop Road, granddaughter of Mrs. Katie Freedman, 114 Everden Road. Mr. Taylor is the son of Albert Taylor, 36 Castle Frank Road, and the late Mrs. Eve Taylor.



— Bill Dunn

— Graphic Artists

Mrs. Rudy Bloom, 740 Eglinton Avenue West, Toronto, left, is the former Miss Marlene Joyce Etlin, daughter of Mr. and Mrs. Murray Etlin, 34 Almont Road. Mr. Bloom is the son of Mr. and Mrs. Coleman Bloom, of Hamilton, Ont.

Mrs. Norman Greenspoon, 665 Roselawn Avenue, Toronto, right, is the former Miss Joanne Kosky, daughter of Mr. and Mrs. William Kosky, of Kitchener, Ont. Mr. Kosky is the son of Mr. and Mrs. Samuel Greenspoon, 49 Kennard Avenue.

— Graphic Artists

Mrs. Gerald Marvin Seligman, 6 Mile Post Place, Toronto, right, is the former Miss Agnes Laufer, daughter of Dr. and Mrs. Otto Laufer, 36 Peveril Hill Road North. Mr. Seligman is the son of Mr. and Mrs. Albert Seligman, 76 Glen Rush Boulevard.

◆

— Dan King

◆

Mrs. Irwin Friedman, of Bronx, N. Y., right, is the former Miss Lillian Fish, daughter of Mr. and Mrs. Samuel Fish, 56 Bagg Avenue, Montreal. Mr. Friedman is the son of Mr. and Mrs. Harry Friedman, of Bronx, N. Y.

◆

— Gregory Nudel

Mrs. Stanley Allen Urovitz, 10 Wilmington Court, Toronto, above, is the former Miss Phyllis Wasserman, daughter of Mr. and Mrs. Joseph Wasserman, 61 Invermay Avenue; granddaughter of Mrs. Rose Wasserman, 204 Glen Cedar Road. Mr. Urovitz is the son of Mr. and Mrs. L. Urovitz, 2 Skipton Court; grandson of Mr. and Mrs. I. Urovitz, 2 Skipton Court.

— Gilbert Studios

◆

Mrs. Thomas Friedlich, 600 Eglinton Avenue West, Toronto, above, is the former Miss Claire Steinberg, daughter of Mr. and Mrs. Isadore Steinberg, 24 Warwick Avenue. Dr. Friedlich is the son of Mr. and Mrs. Louis Friedlich, 30 Braemar Avenue.

— Dan King

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SUCCESS
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Ronald, aged six years; Marjorie, two; and Julie, nine; are the children of Mr. and Mrs. Louis Eisenberg, 2265 Charles Gill Street, Montreal; grandchildren of Mr. and Mrs. Samuel J. Eisenberg, of Ottawa, Ont.; and of Louis Shufman, 5219 De l'Epee Avenue, and the late Mrs. Ray Shufman; great-grandchildren of Mrs. Lily Mandelcorn, 3030 Linton Avenue.

— Tante Liane Studios

◆

Adella Sari, aged fifteen months, above, is the daughter of Mr. and Mrs. Saul Cooner, 4755 Plamondon Avenue, Montreal; granddaughter of Mrs. Anne Singer, 635 Dollard Boulevard, and the late Adolphe Singer; and of Mr. and Mrs. Joseph Cooner, 3900 Bouchette Avenue.

— Tante Liane Studios

◆ ◆ ◆

Mrs. Irving Murray Noble, 3882 Bathurst Street, Toronto, above, is the former Miss Gilda Midanik, daughter of Mr. and Mrs. John G. Midanik, 3 Markdale Avenue. Mr. Noble is the son of Mr. and Mrs. Louis Noble, 93 Burncrest Drive.

— Famous Studio

— Tante Liane Studios

Carla, aged one year, left, is the daughter of Mr. and Mrs. Alfred Luther, 4811 Lacombe Avenue, Montreal; granddaughter of Mr. and Mrs. Jack Wiener, 2350 Decelles Street; and of Mrs. Mary Luther, 5334 Newman Place, and the late Charles Luther; great-granddaughter of Mrs. Leah Gartner, 2350 Decelles Street.

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MAX SHRIER

The appointment of Max Shrier as a representative of the Sun Life Assurance Company of Canada has been announced by R. J. Baker, Branch Manager, Montreal Van Horne Branch. Mr. Shrier, who holds a Bachelor of Arts degree from Sir George Williams, was employed for ten years with the law firm of Liverman, Briskin and Yanofsky before joining Sun Life. He is a Member of the Executive of B'nai B'rith Cote St. Luc Lodge, a Member of the Board of Wentworth Home Owners' Association, and a past Second Vice-President of the Cote St. Luc Recreation Association.

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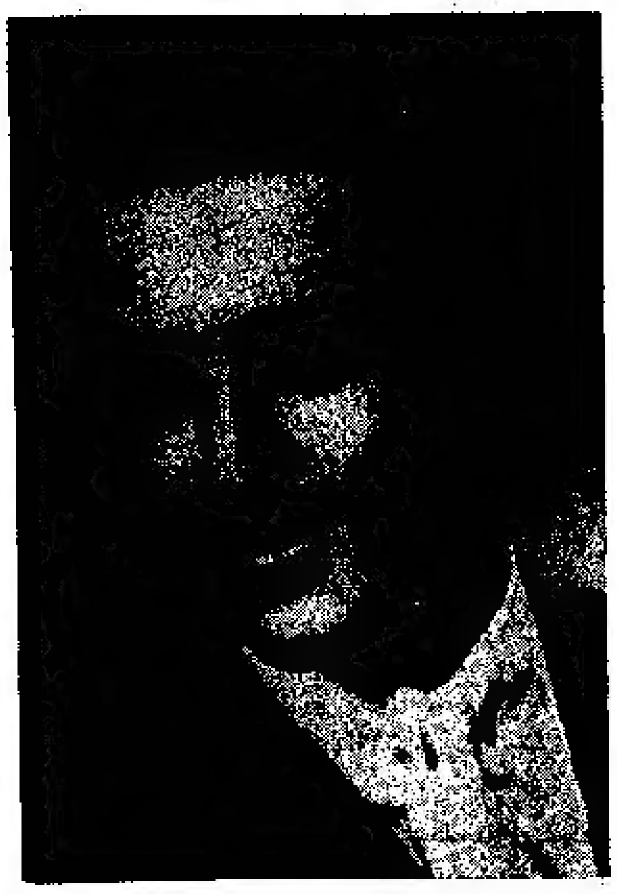
Mrs. Harold Pugash, 4666 Bessborough Avenue, Montreal; and Mark, aged five years; Robyn, one; and Eric, seven; are the grandchildren of Mr. and Mrs. Hyman Pugash, 6955 Fielding Avenue; and of Mr. and Mrs. N. A. Weinstein, 4990 Dornal Avenue; great-grandchildren of L. Weinstein, of Montreal.

— Tante Liane Studios

Miss Dena Rappoport, daughter of Mr. and Mrs. Irving Rappoport, 2605 Soissons Avenue, Montreal, graduated from Outremont High School, in June, 1960. She won the award for the highest marks in North American literature. She is now attending Macdonald College, School for Teachers.

— Drummond Photos



Jeffrey Rappoport, son of Mr. and Mrs. Irving Rappoport, 2605 Soissons Avenue, Montreal, is attending Sir George Williams College, towards his Bachelor of Arts degree. He is an accordionist who has appeared on American T.V., and stage.

— Drummond Photos

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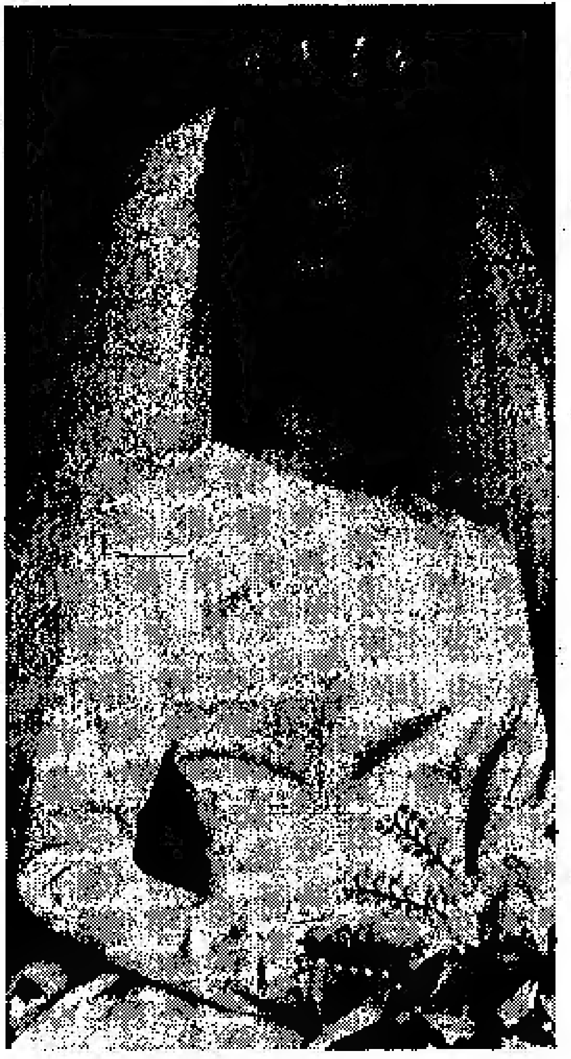
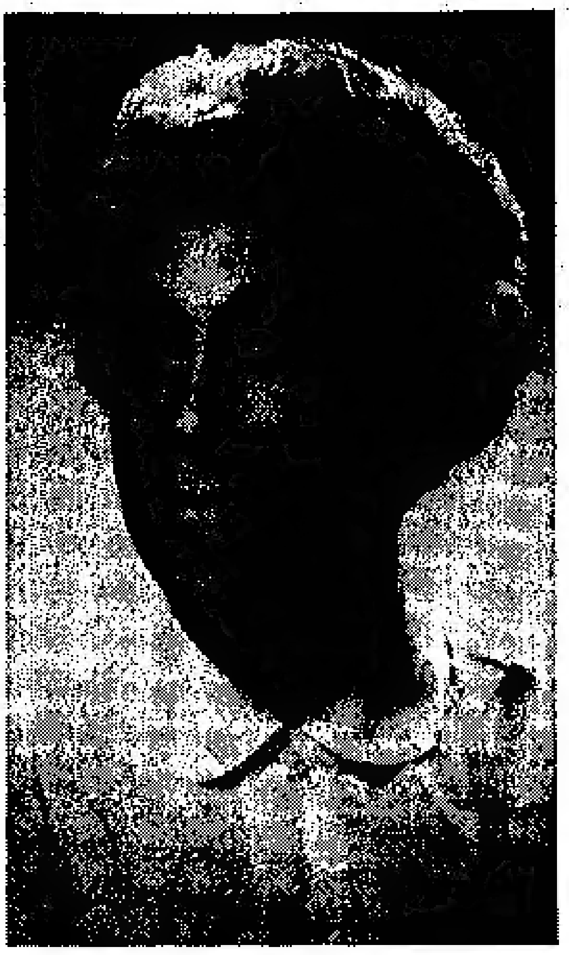


Mrs. Herbert Stanley Marowits, 6607 Cote St. Luc Road, Montreal, above, is the former Miss Marleen Engel, twin daughter of Mr. and Mrs. Harry Engel, 843 Stuart Avenue. Mr. Marowits is the son of Mr. and Mrs. Myers Marowits, 5801 Palmer Avenue. Mrs. Herbert Stanley Marowits is the twin sister of Jerry Engel.

— Lionel Miller



Mrs. Jack L. Kamin, 43 Ridge Hill Drive, Toronto, above, is Hadassim chairman. She is the mother of Michael, aged sixteen years; and Ruth, ten.

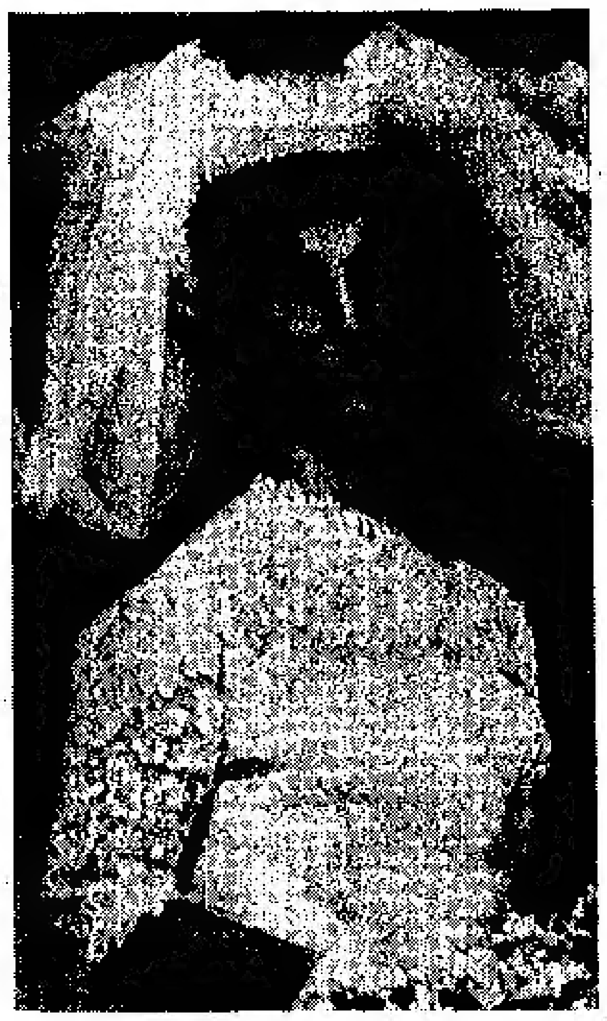
Mrs. Bernard Gerson, 2790 Darlington Place, Montreal, above, is the former Miss Betty Bell, daughter of Mr. and Mrs. Ben Bell, 6802 Legare Avenue. Mr. Gerson is the son of Mr. and Mrs. Samuel Gerson, 4195 Plamondon Avenue.

— Syd Torkin

Mrs. Marvin Chankowsky, 5830 Decelles Place, Montreal, left, is the former Miss Mona Bell, daughter of Mr. and Mrs. Ben Bell, 6802 Legare Avenue. Mr. Chankowsky is the son of Mr. and Mrs. Joseph Chankowsky, 4687 La Peltrie Street.

— Syd Torkin

— Drummond Photos



Mrs. Raphael A. Fleming, 6525 Cote St. Luc Road, Montreal, far left, is the former Miss Ellen Joy Lewis, daughter of Mrs. Dorothy Lewis, 5967 Macdonald Avenue, and the late Morton Lewis. Mr. Fleming is the son of Mr. and Mrs. Abraham Fleming, 581 Grosvenor Avenue.

* * *

Mrs. Marvin Silver, 4300 Western Avenue, left, is the former Miss Carol Rutenberg, daughter of Mr. and Mrs. Maurice Rutenberg, 4885 Queen Mary Road. Mr. Silver is the son of Mr. and Mrs. Alex N. Silver.

— Drummond Photos

* * *

Mrs. Murray Zidenberg, 161 Glenholme Avenue, Toronto, right, is the former Miss Florence Langer, the daughter of Morris Langer, 669 Richmond Street West, and the late Mrs. Katie Langer. Mr. Zidenberg is the son of Mr. and Mrs. Hyman Zidenberg, 161 Glenholme Avenue.

— Graphic Artists

* * *

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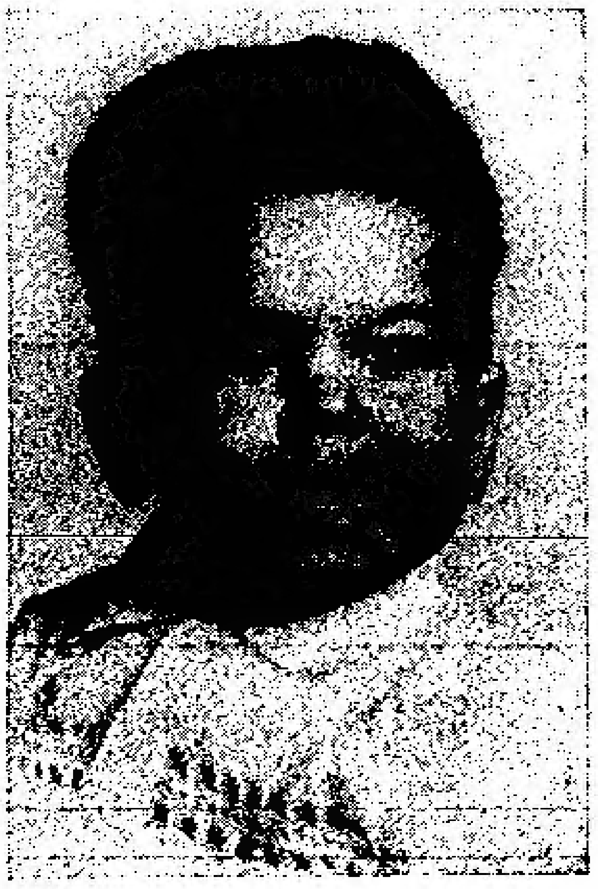

Michael Stern, aged fourteen months, above, is the son of Dr. and Mrs. Arnold Stern (nee Bernice Solnick, formerly of Toronto), of Kenmore, N. Y.; grandson of Mrs. Dora Stern, of Kenmore, and the late Abraham Stern; and of Mrs. Helen Solnick, 47 Glen Cedar Road, Toronto, and the late Manny Solnick; great-grandson of Mr. and Mrs. Zelik Solnick, 105 Manning Avenue; and of the late Mr. and Mrs. Myer Rakover, of Toronto.

— Commander Photographers

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Maritimes Section

Mrs. Garfield Meltzer, Tower Street, West Saint John, N. B., and Richard, aged about four years; Stephen Todd, nearly one; and Evelyne, five. They are the grandchildren of Mr. and Mrs. Simon Rouben, of Paris, France; and of S. Meltzer, and the late Mrs. Meltzer, of Saint John.

* * *

Mrs. Bernard Jacob Kamin, 20 Skipton Court, Toronto, below, is the former Miss Elaine Claire Temes, daughter of Dr. and Mrs. Samuel Temes, 27 Meadowbrook Avenue. Mr. Kamin is the son of Mr. and Mrs. Samuel Kamin, 537 Glengrove Avenue West.

— Gilbert Studios

Mrs. Ralph Allan Hansher, 321 Hillhurst Boulevard, Toronto, above, is the former Miss Doreen Rosenthal, daughter of Mr. and Mrs. Harry Rosenthal, 321 Hillhurst Boulevard; granddaughter of Mr. and Mrs. A. Goldmacker, 132 Major Street. Mr. Hansher is the son of Mr. and Mrs. Harold Hansher, 23 Corwin Crescent; grandson of Mrs. Minnie Jacobs, 167 Ava Road, and the late Arthur Jacobs.

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* * *

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Maritimes Section

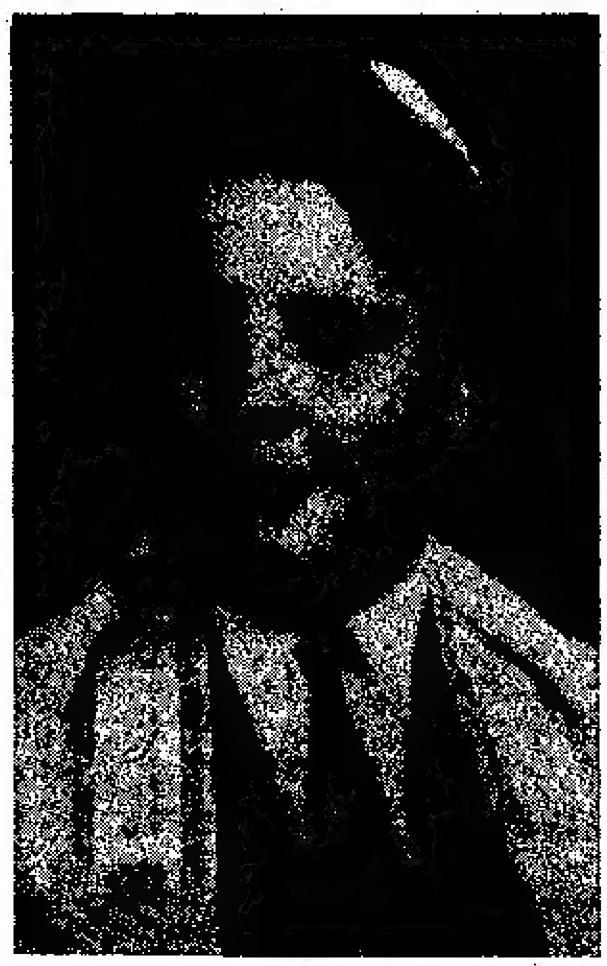
Ben R. Guss, Q. C., of Saint John, N. B., was recently elected the Provincial vice-president of the Canadian Bar Association, the first Jew to hold such an office. He is a graduate of Dalhousie University in Halifax, N.S. Mr. Guss is president of Shaarei Zedek Congregation, and participates in all Jewish organizations. He has been active in Scouting for many years and holds the position of Scout Master of the Saint John Judean group, which is sponsored by the Bnai Brith. A reclaimed tract of land in the Negev Desert in Israel was named in his honor at a Negev dinner in Saint John in 1959. The entire one hundred and twenty-six-acre area was named "Jewish Community of Saint John," and each smaller sector bears the name of a man honored. Mr. and Mrs. Guss have a son, Jonathan Guss, who is attending Phillips Academy, in Andover, Mass.; and three daughters: Misses Karen Guss, who is at Goucher College, in Goucher College, in Baltimore, Maryland; Miss Judith Guss, at Vassar College, in Poughkeepsie, N. Y.; and Miss Faith Guss, at Dana Hall School, in Wellesley, Mass. Miss Karen Goss is also a former student of Dana Hall School and won the Susan Lyne Prize for girls of outstanding qualities. She is Goucher's class leader for all school "Sing Song."

* * *

Mrs. Milton Jay Brown, 16 Rosedale Road, Toronto, is the former Miss Rhoda Cecily Halbert, daughter of Mr. and Mrs. Hyman Jule Halbert, 152A Highbourne Road. Mr. Brown is the son of Mr. and Mrs. Moses Brown, 1645 Bathurst Street.

— Eaton's Portrait Studio

* * *



Marvin Leslie, aged thirteen years, left, is the son of Mr. and Mrs. Moe Rosenzweig, 6830 Somerled Avenue, Montreal; brother of Miss Gloria Rosenzweig; and of Barbara Ann, aged six years; grandson of Mr. and Mrs. Henry Dresher, 6832 Somerled Avenue; and of the late Mr. and Mrs. M. L. Rosenzweig, of Roumania.

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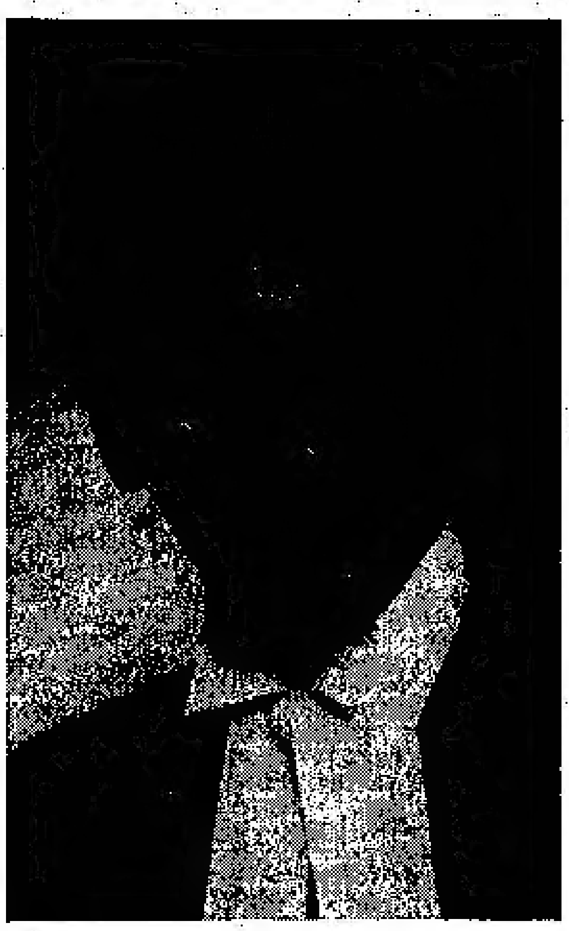
Maritimes Section

Kenneth Zatzman, aged about five years, is the son of Mr. and Mrs. Charles Zatzman, Douglas Avenue, Saint John, N. B.; grandson of Mr. and Mrs. J. E. Zatzman; and of Mr. and Mrs. H. Taxer; all of Saint John.

Bernard Lloyd Gluckstein, below, son of Mr. and Mrs. Alfred Gluckstein, 89 Roberta Drive, graduated from Osgoode Hall Law School as an LL.B. graduate. He is the brother of Marlene Lynda, aged sixteen years; and Merle, twelve; grandson of Mrs. Eva Linsky, 89 Roberta Drive; and of Mrs. Rebecca Gluckstein, 253 Codsell Avenue.



Harold Margles, above, son of Mr. and Mrs. Maurice Margles, of Cobourg, Ont., graduated with an honours L.L.B. degree; and was a member of the first graduating class of the Bar Admission Course, conducted by the Law Society of Upper Canada, at Osgoode Hall. He received the Bachelor of Arts degree in 1955, majoring in Political Science and Economics, at University College; and the Law degree in the Faculty of Law; both at the University of Toronto.

Seymour, aged thirteen years, right, is the son of Mr. and Mrs. Boris Schneider, 6030 Westbury Avenue, Montreal; brother of Harvey Schneider; and Lorna Geraldine, aged twelve years; grandson of the late Mr. and Mrs. Hyman Clayman; and of the late Mr. and Mrs. Harry Schneider.

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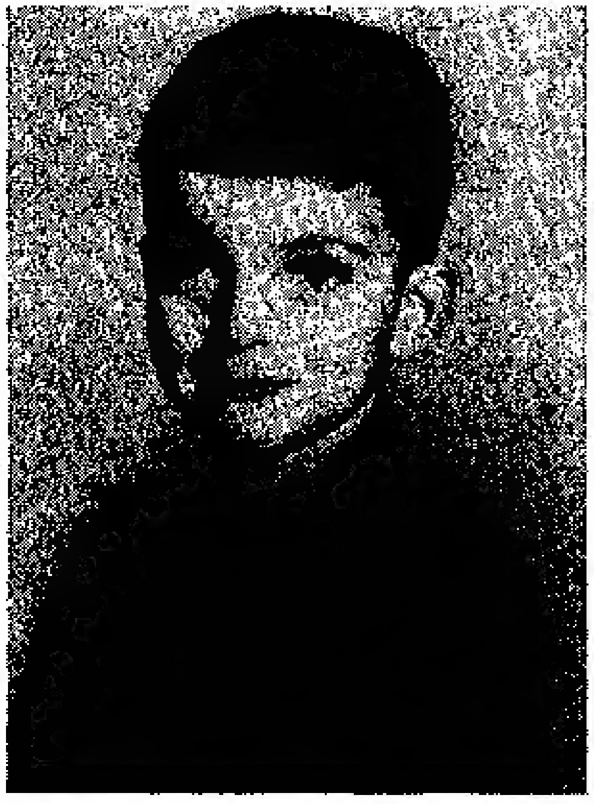
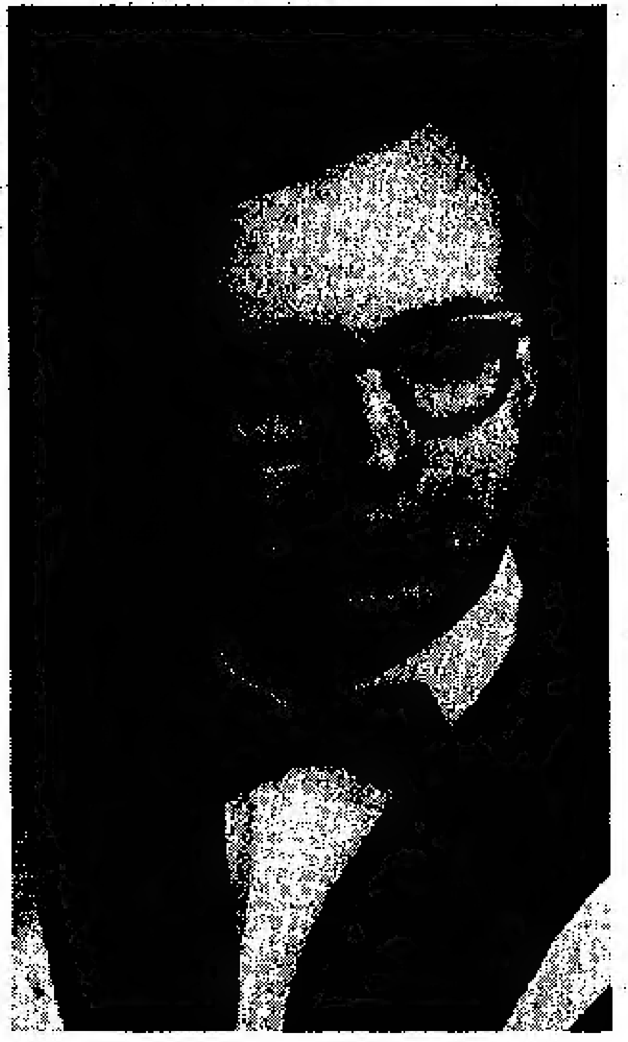


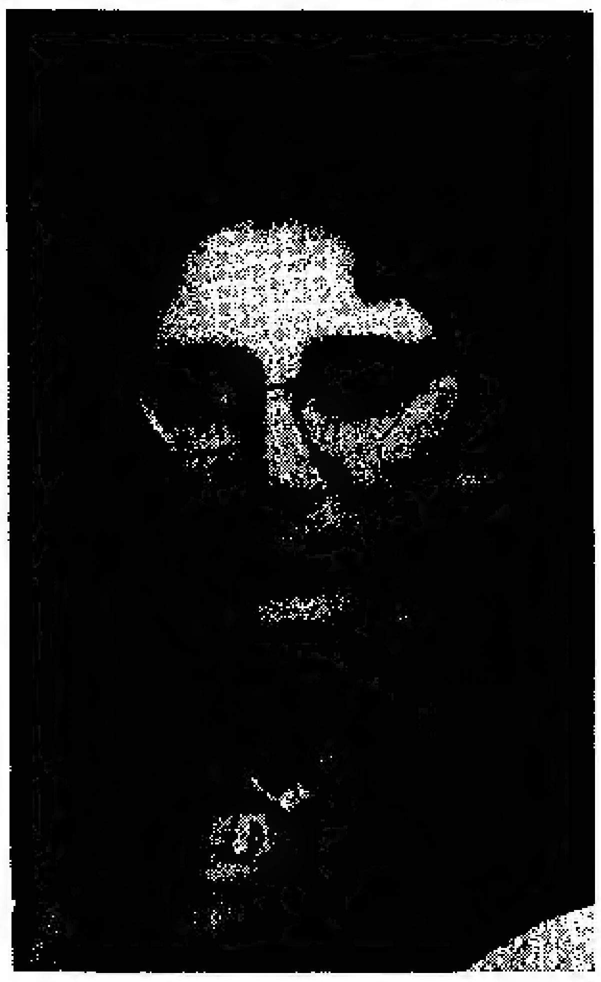
Alan Mark, left, aged five years, is the son of Mr. and Mrs. Lou. Michelson, 403 Driscoll Drive, Lancaster, N. B.; grandson of S. Kashetsky, and the late Mrs. Leah Kashetsky, of Saint John; and of Mrs. T. Gordon, of Calais, Maine, and the late A. Michelson.

Dr. Harvey Golombek, right, son of Mr. and Mrs. D. Golombek, 387 Cortleigh Boulevard, Toronto, graduated from the University of Toronto, Faculty of Medicine. He was treasurer of the Phi Delta Epsilon medical fraternity; played intra-mural water polo; is interning at the East General Hospital. He is the brother of Alvin Golombek, 33 Pannahill Road.



Dr. Edwin J. Goldman, above, son of Dr. and Mrs. Percy Goldman, 38 Wentworth Street, Saint John, N.B., is a graduate in medicine of Dalhousie University, in Halifax, N.S., and will take up a residency in psychiatry in July, at Johns Hopkins University, in Baltimore, Maryland. In grade school, Dr. Goldman led his classes. His grandmother, Mrs. Joseph Goldman, organized Hadassah in the Maritime Provinces; and his father organized the first young Judean Group in the Maritime Provinces.

Dr. Ilana Lipton, below, daughter of Mr. and Mrs. Samuel Lipton, of Sydney, N.S., is a graduate in medicine of Dalhousie University, in Halifax, N.S., and will take up a residency at Johns Hopkins University, in Baltimore, Maryland, in anesthesiology, in July. Mrs. Samuel Lipton is president of Sydney Hadassah.



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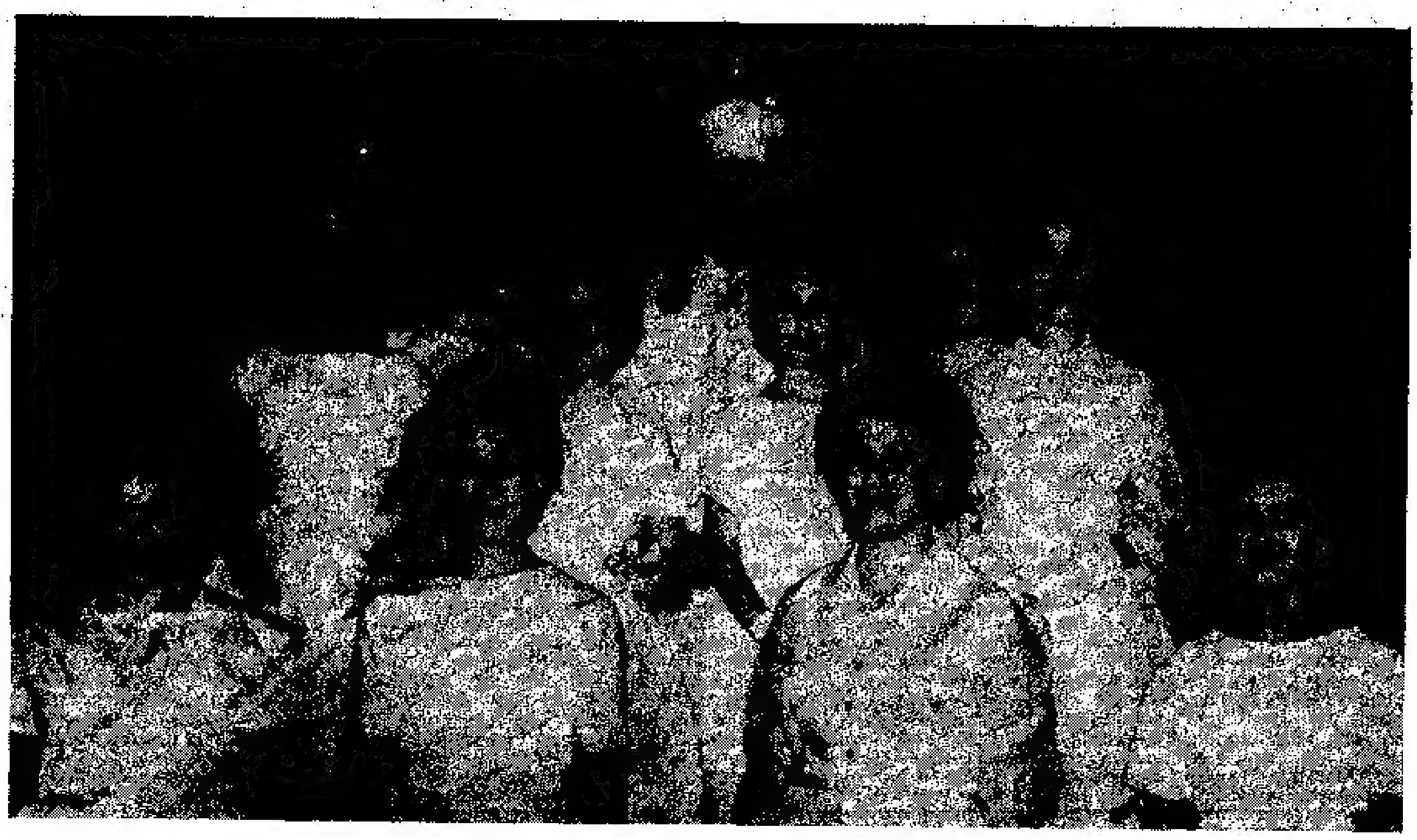
Maritimes Section

Miss Esther Kashetsky, aged seventeen years, is the daughter of Mr. and Mrs. I. Kashetsky, Somerset Street Extension, Saint John, N. B. She is a grade twelve student at the Saint John High School; president of Young Judaea; secretary of the Maritime Young Judaea; and plans to go to Israel next year.

Members of the bas-mitzvah class of Shaarei Zedek Synagogue, in Saint John, N. B., are, standing, left to right, front row: Stephanie Harriet, daughter of Mr. and Mrs. Nathan J. Sandler, 70 Summer Street; June Mary, daughter of Mr. and Mrs. Max Franshlow, Douglas Avenue; Lori Beth, daughter of Mr. and Mrs. Lionel April, 141 Sydney Street; Myra Ave, daughter of Mr. and Mrs. Harry Holtzman, 216 King Street East. Standing left to right, back row: Wendy Sue, daughter of Dr. and Mrs. Samuel Mitrod, 88 Mount Pleasant Avenue; Elizabeth, daughter of Mrs. R. Katz, 154 Princess Street; Lynn Rosalie, daughter of Mr. and Mrs. Morris M. Selick, 254 Germain Street; Martha Irene, and Marylin Heather, daughters of Mr. and Mrs. A. M. D. Guss, 269 Princess Street; Cheryl Sheila, daughter of Mr. and Mrs. Samuel Everett, 114 Connors Street; and Cantor B. Silberberg.



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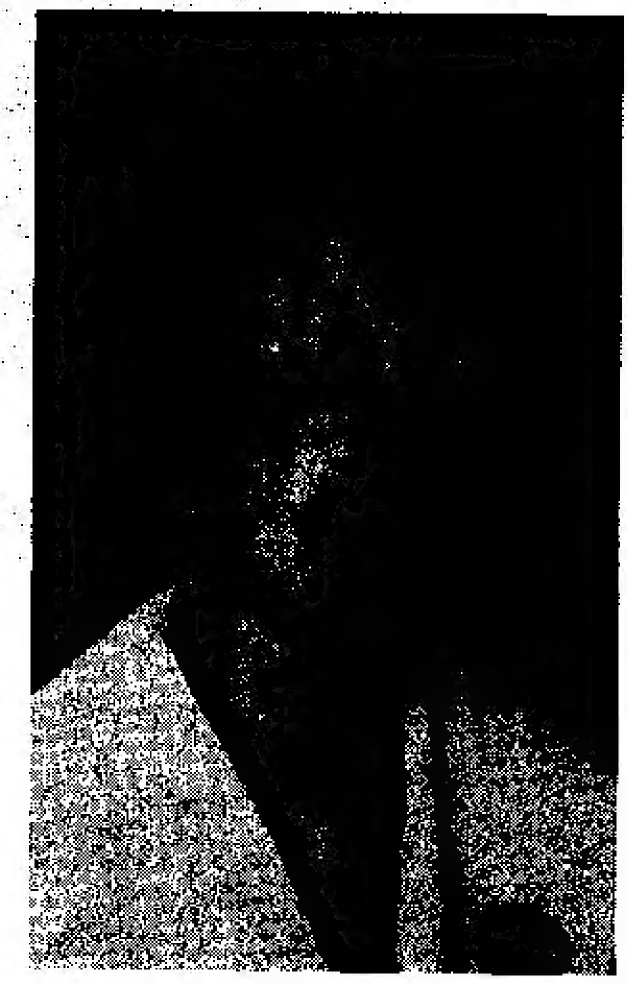
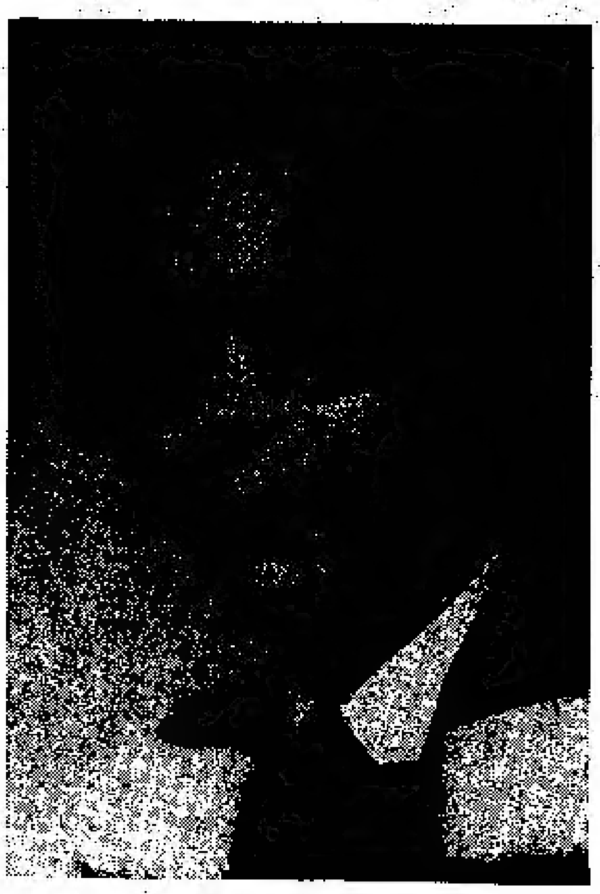


Mrs. Irving Pink, 9 Seminary Street, Yarmouth, N. S., is regional chairman of Hadassah for Nova Scotia and Newfoundland; on the executive board of the Yarmouth Chapter of Hadassah; president of the Community Concert Association; chairman of adult education for the Country Council Home and School Association; assistant secretary for the Ladies Aid of the Yarmouth Hospital; member of the Y.M.C.A. Ladies Auxiliary; and of the executive of the Yarmouth Synagogue Sisterhood. Mrs. Pink is the former Miss Ruth M. Goodman, of New Glasgow, N. S., and received a Bachelor of Science degree from Dalhousie University. Mr. and Mrs. Pink have four sons: Steven, aged eighteen years; Joel, fifteen; Ronald, eleven; and David, seven.

* * *

Marvin Harold Stone, below, 55 Charles Street, East, Toronto, son of Mr. and Mrs. Samuel Stone, 51 Old Park Road, graduated from Osgoode Hall Law School. He played basketball. He is the brother of Mrs. Bernard Rottman, 10 Evanstone Drive; Miss Jeanne Stone, and of Kenneth Stone. His wife is the former Miss Myrna Wilensky, daughter of Mr. and Mrs. Samuel Wilensky, 18 Fairleigh Crescent.



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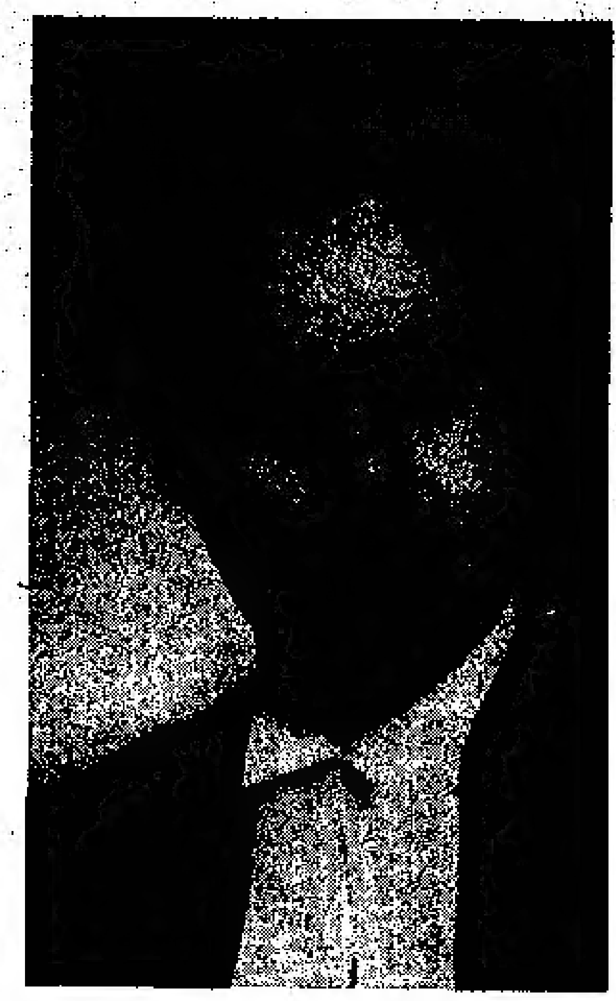

Harold Swartz, above, son of Mr. and Mrs. Morris Swartz, 604 Rushton Road, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree; is studying for a Master's degree in psychology at the University of Toronto. He is a member of Beta Sigma Rho fraternity. He is the brother of Marvin Swartz, and Mrs. Merry Applebaum (Doris), 43 Cambourne Avenue.

* * *

Milton Israel Houpt, below, son of Mr. and Mrs. Abraham Davis Houpt, 565 Eglinton Avenue West, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He is the brother of Benjamin M. Houpt, 559 Rushton Road; Dr. Joseph B. Houpt, 1025 Wolfe Avenue, Vancouver, B.C.; and Miss Blossom Rebecca Houpt.

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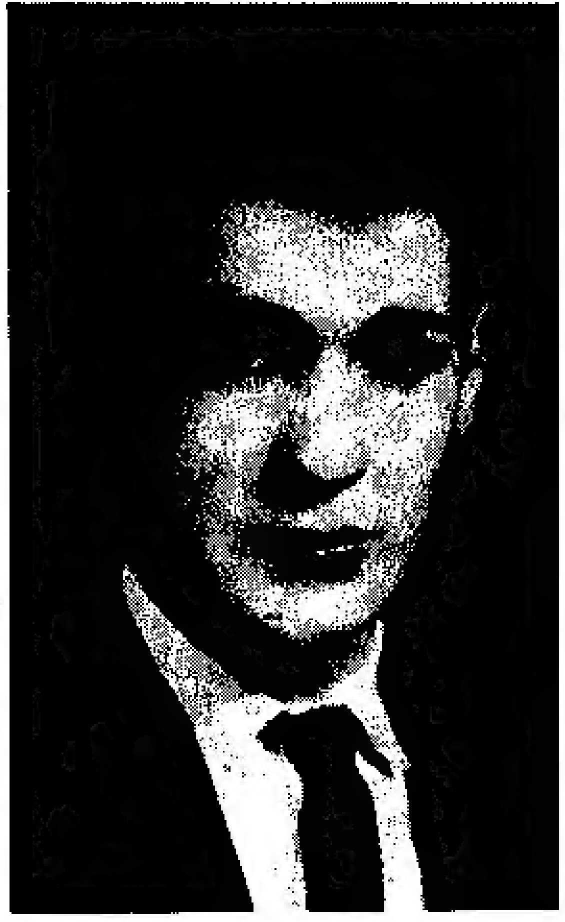
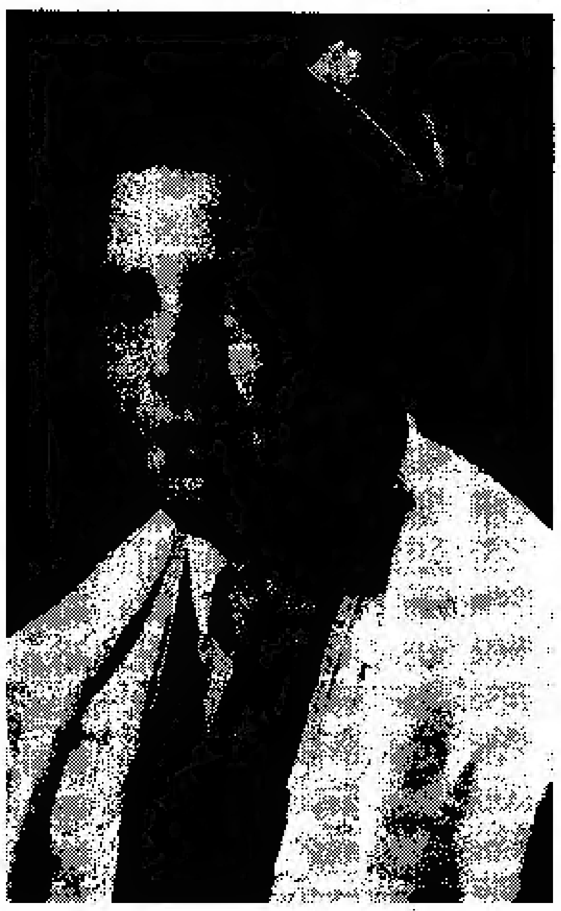


Jon Everett, above, son of Mr. and Mrs. Samuel I. Everett, of Lancaster, N. B., is an honor graduate of Saint John High School, and was awarded a scholarship valued at $1,000 at Mount Allison University. In high school he was active in dramatics and debating.

Morris, aged thirteen years, below, is the son of Mr. and Mrs. Leon Kokin, 6710 Clanranald Avenue, Montreal; brother of Etta, aged eleven years; and Fred, eight; grandson of Mr. and Mrs. Harry Resnick, 5319 Clark Street.

— Geraldine Carpenter

Harvey, aged thirteen years, below, is the son of Mr. and Mrs. Abe Frankel, 4880 Borden Avenue, Montreal; brother of Jerry, sixteen; and Murray, six; grandson of Mrs. A. Mogilesky, 5467 St. Urbain Street, and the late A. Mogilesky; and of Mr. and Mrs. Nathan Frankel, 6565 Trans Island Avenue.



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Lieutenant B. Echt, a nursing sister with the Canadian Armed Forces in Iserlohn, Germany, and the daughter of Mr. and Mrs. Otto Echt, 82½ Oxford Street, Halifax, N. S., was promoted to captain. A graduate of the Halifax Infirmary School of Nursing, Captain Echt has been in the army for six years, and overseas for two of that time. She is expected to return to Halifax soon.

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At the Sans Souci Hotel, in Miami Beach, Florida, were: Mr. and Mrs. Mitchell Bernstein, Mr. and Mrs. A. Calp, Mr. and Mrs. Jack Calp, Mr. and Mrs. L. Citren, Mr. and ~~Mrs.~~ Barnett Jacobson, Mr. and Mrs. Jack D. Levine, Dr. and Mrs. Joseph Tanzman, and Marc Reece, all of Saint John, N. B.

Mr. and Mrs. N. Meltzer, Paradise Row, Saint John, N. B., have returned from Miami Beach, Florida, where they spent the past three months. They were entertained by their nephew and niece, Mr. and Mrs. M. Bloomfield, at their home in Hialeah, Florida. On their way home they spent some time with their nieces, Mrs. J. Katz, and Misses Barbara and Marcia Katz. In Montreal, Quebec, they were entertained by their nephew and niece, Mr. and Mrs. L. Gurevitch, Mackenzie Avenue.

Dr. and Mrs. Joseph Tanzman, of Lancaster, N. B., celebrated their twenty-fifth wedding anniversary at the Sans Souci Hotel, in Miami Beach, Florida. Among the guests present at the dinner were her brothers and sisters-in-law: Mr. and Mrs. Arthur L. Soles, Mr. and Mrs. Louis Soles, her niece, Mrs. William L. Soles; her brother-in-law and sister, Mr. and Mrs. Morris E. Duckman; and her sister, Miss Minnie Soltz, all of Toronto, Ont.; Mr. and Mrs. Mitchell Bernstein, Mr. and Mrs. A. Calp, Mr. and Mrs. Jack Calp, Mr. and Mrs. Louis Citren, Mr. and Mrs. Jack D. Levine, and Marc Reece, all of Saint John, N. B. On their way home they visited Mr. and Mrs. William Tanzman, of Washington, D. C.; and Mrs. B. Unterhalter, of New York.

Mrs. B. Unterhalter, of Long Island, N. Y., entertained for her brother and sister-in-law, Dr. and Mrs. Joseph Tanzman, of Lancaster, N. B., in honour of their twenty-fifth wedding anniversary. Present were Mrs. Tanzman's brother-in-law and sister, Dr. and Mrs. John Levinson (Esther), and Valerie, Elizabeth, and Karen, of Morristown, N. J.; and her cousins, Mr. and Mrs. Morris Judowitz, of Brooklyn, N. Y.

Born, to Dr. and Mrs. B. H. Kanter (nee Sheila Lewis), 64 Century Drive, of Moncton, N. B., on February 24, a daughter, Lynda Gail, sister of Brenda Lori; granddaughter of Mr. and Mrs. S. I. Kanter, of Saint John, N. B.; and of Mrs. Ann Lewis, of Montreal, Quebec; great-granddaughter of S. Kashetsky, of Saint John; and of Mrs. B. Goldstein, of Montreal.

Mrs. Jennie Smilestein, of Montreal, Quebec, will spend Passover with her son-in-law and daughter, Mr. and Mrs. Philip Riteman, of St. John's, Newfoundland; and her son and daughter-in-law, Mr. and Mrs. Ruby Smilestein, of Carbonear, Newfoundland.

Saint John, N. B., bas-mitzvah services were held in Shaarei Zedek Synagogue, when ten candidates were called to the Reading of the Law. The ceremony took place in a candle-light setting with flowers and organ music. Besides Jewish community members, teachers and ministers attended. Participating were: Lori Beth, daughter of Mr. and Mrs. Lionel April; Cheryl Sheila, daughter of Mr. and Mrs. S. I. Everett; June Mary, daughter of Mr. and Mrs. Max Fransblow; Martha Irene, and Marylin Heather, daughters of Mr. and Mrs. A. M. D. Guss; Myra Ava, daughter of Mr. and Mrs. Harry Holtzman; Elizabeth, daughter of Mrs. Jack Katz; Wendy Sue, daughter of Dr. and Mrs. Samuel Milrod; Lyn Rosalyn, daughter of Mr. and Mrs. M. H. Selick; and Stephanie Harriet, daughter of Mr. and Mrs. N. J. Sandler. A reception followed the services, at which the parents of the children were hosts.

Julius Silverman, 28 Inglewood Drive; and Arnold Feder, 10 Franklyn Street, both of Halifax, N. S., returned home by plane from Frankfurt and Nuremberg, Germany, and London, having attended the trade fairs in Germany.

Dr. Irwin Goldberg, of Glace Bay, N. S., was in Montreal, Que., for the marriage of Miss Fransyl Jacobson, daughter of Mr. and Mrs. Sol Jacobson, of Montreal, to Marvin Salzberg, of Bronx, N. Y., son of Mrs. Gussie Salzberg, of New York, and the late Arthur Salzberg.

Mr. and Mrs. G. L. Gross, of Toronto, Ont., were in Saint John, N. B., due to the illness of her father, I. Everett, who died while

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Maritimes Section

they were there. Mr. and Mrs. Gross, returned via Trans Canada Air Lines.

Mr. and Mrs. Charles Arrow, 20 Beech Street, Halifax, N. S., are on a holiday in Miami Beach, Florida.

Beth Israel Synagogue Sisterhood in Halifax, N. S., held a "Spring Fair", in the Synagogue auditorium. Mrs. Robert L. Stanfield, wife of the Premier of Nova Scotia, opened the fair. Mrs. Irving Webber, president of the Sisterhood, presided. During the tea hour, models showed the spring fashions. Those who poured the beverages for the first hour were Mrs. H. C. Dobrinsky, the wife of Rabbi Dobrinsky; and Mrs. A. Greenspan, the wife of Rabbi A. Greenspan. Mrs. Jack Newman poured during the second hour. Sixteen booths were operated by the Sisterhood, with Mesdames J. Newman and H. Goldberg as co-chairmen. In charge of the booths were: Mesdames B. Zemel, A. Newman, L. Newman, Samuel Jacobson, Saul Green, A. Szulewics, A. Chelekower, M. Weiner, M. Marcus, William Weiner, E. Fineberg, A. Greenspan, L. Roza, J. Newman, Donald Arron, E. Zebberman, H. Gordon, R. Schlossberg, M. Goldstein, Manuel Zive, R. Epstein, S. S. Jacobson. Mrs. B. Zemel was chairman of the baking; and Mrs. Leon Zwerling, chairman of the prizes and raffles; and Mrs. H. Goldberg was secretary of the fair.

Halifax, N. S., Hadassah, showed Israel spring fashions at the Commonwealth Room of the Nova Scotian Hotel. The show was opened by Mrs. Robert L. Stanfield, wife of the Premier of Nova Scotia, at the afternoon showing; and by Mrs. E. C. Plow in the evening. In charge of the production were: Mesdames Elliott Fineberg; and S. S. Jacobson, fashion co-ordinator. The models were: Mesdames Glen Jollimore, Sidney Jakin, Robert Irwin, Leonard Fineberg, Harry Berall, Peter Herschorn, Derek Mann, Bernard Sheffman, and Alfred Gordon. Taking part in the show was "Brandy", a poodle owned by Mrs. A. Leventhal. Mrs. Jack Newman was the pianist. During the intermission, Mrs. Arnold Feder sang "Exodus" in Hebrew and English. She was accompanied by Jeanne Jones. The president of Hadassah, Mrs. Julius Silverman, gave the opening remarks and spoke in welcome. Mrs. Nathan Green was commentator.

Mrs. Robert Green, Duke Street, of Saint John, N. B., returned

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from Montreal, Quebec, where she was a guest at a tea, at which her daughter, Miss Michelle Green, received her black band, signifying the completion of half of her training in nursing at the Montreal Jewish General Hospital.

Mrs. Meyer Jacobson, Elliott Row, Saint John, N. B., gave a buffet luncheon with twenty-two guests present. The table was covered with a cut-work cloth, and held in the centre a white bowl with green ivy, and white tapers in silver candelabra. Mrs. A. Ralph Isaacs assisted.

Mrs. B. H. Everett entertained friends at tea, in her new home, 6 Highwood Drive, Saint John, N. B. Mrs. A. Ralph Isaacs poured the tea, and Mesdames Barnett Jacobson, and Joseph Tanzman assisted.

Saint John, N. B., Zionist Men's Organization, Ezra Lodge, will sponsor a series of films to be known as Saint John's first international film festival. Three foreign pictures will be shown at a local theatre, and sold as a series on subscription basis, starting April 23, to the end of May. The proceeds will be used for the Memorial Scholarship, in the name of Israel Elman, Senior, founder of the lodge. On the committee are: William Meltzer, president; S. A. Babb, I. J. Davis, B. R. Guss, Lionel April, A. Calp.

The Saint John Jewish Community Players presented "The Tender Trap", at the Shaarei Zedek Synagogue. It was produced and staged by Mort. Paikowsky, and directed by Dr. M. I. Polowin. In the cast were: Bernard Freedman, Mrs. Lloyd Goldsmith, Dr. Mitchell Levine, Mrs. E. R. Cohen, Mrs. Leonard Kaplansky, Mrs. Irwin Rosenthal, Clint. Weizel, and Lloyd Goldsmith. The production staff was: assistant producer, David Lubin; Mrs. David Lubin, Irwin Rosenthal, Irwin Kashetsky, Samuel Goldstein, Mesdames Louis Selby, Clint. Weizel, S. H. Smith; Mesdames A. P. Goldman, Bernard Goldfeather, Louis Green, Charles Zatzman and H. Aranoff; Mrs. I. J. Davis, Bernard Freedman, Mrs. Jerry Koven, I. J. Davis, and Mrs. Jacob Jacobson.

Michael, son of Rabbi and Mrs. D. Spiro, 315 Regent Street, Fredericton, N. B., a grade IX student at the Albert Street School, was judged as one of the best speakers in the oratorical contest held at a meeting at the Albert Street Home and School Association, and sponsored by the Victor Hatheway Chapter, I.O.D.E. Michael spoke on "Teenage Evaluation Of Television". The judges for the evening were: Mrs. George Robinson, provincial educational secretary of I.O.D.E.; Professor Frederick Congswell, of the University of New Brunswick English department; and Dr. Murray Stewart, of the English department at Teachers' College.

Dr. and Mrs. Samuel Silver, Highwood Drive, Saint John, N. B., are spending several weeks at the Sans Souci Hotel, in Miami Beach, Florida.

Mrs. Sadie Jacobson and Mrs. Arthur Ferguson entertained at a tea in honour of their niece, Miss Noreen Novak, who is the fiancee of Harold Cohen of Leeds, England. The tea was held at the home of Mrs. Jacobson, 5 Second Street, Halifax, N. S., when Mrs. L. Novak, mother of the bride-elect, poured the beverages. Assisting in serving were Mrs. L. B. Ferguson and Miss Rene Cupersaine.

Mr. and Mrs. Max Pascal, 27 Beech Street, Halifax, N. S., are spending some time in Toronto, Ont.

In Halifax, N. S., for the bar-mitzvah of Joseph Israel, son of Mr. and Mrs. Ralph Sadofsky, 2 Windsor Terrace, who was called to the Reading of the Law, at Shaar Shalom Synagogue, were: A. Nathanson, of Sydney, N. S.; Mrs. Sol Fine, of Glace Bay, N. S.; Mr. and Mrs. B. S. Nathanson, of St. John's, Newfoundland; and Dr. and Mrs. D. Nathanson, of New Waterford, N. S.

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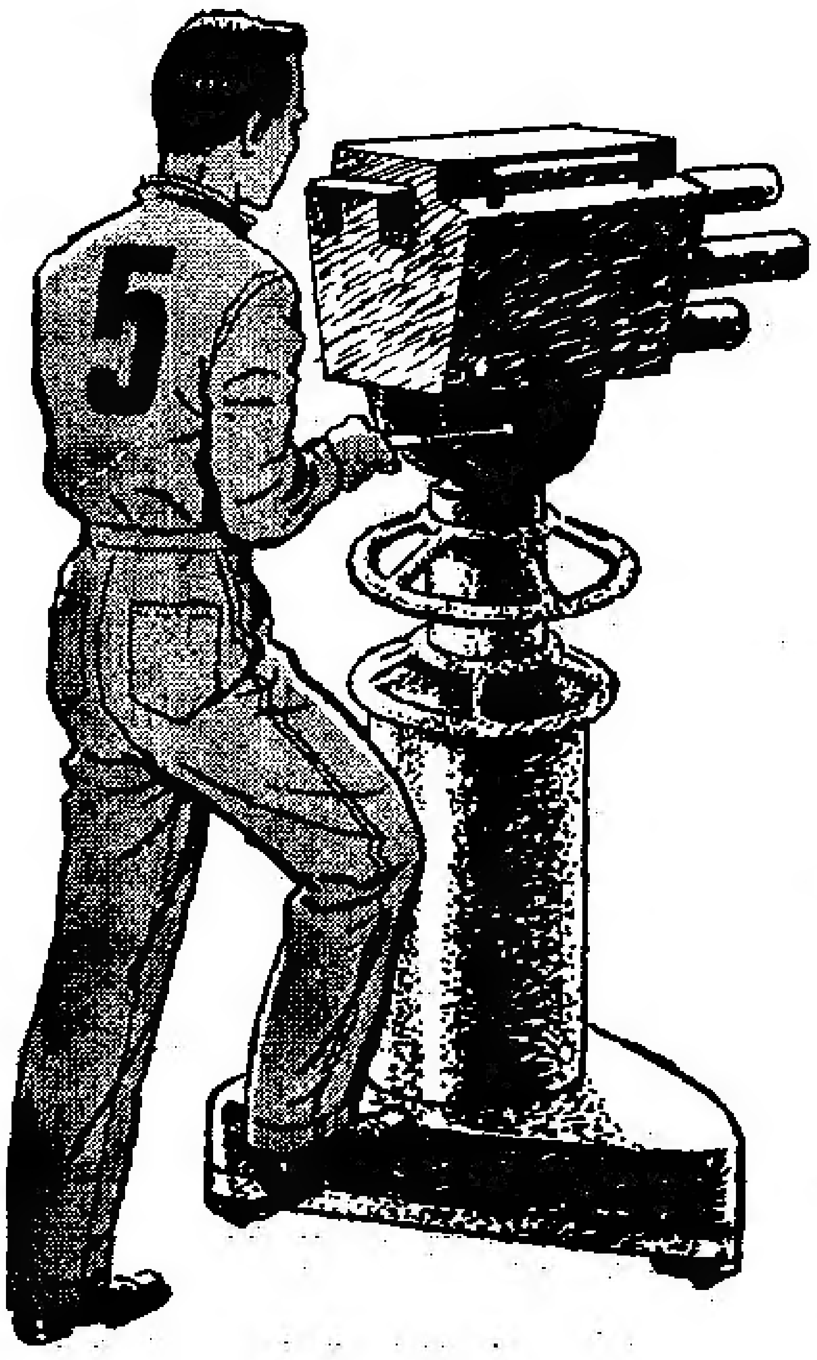

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WELFARE ORGANIZATION AND SERVICES IN THE PROVINCE OF QUEBEC

(Continued from Page Seven)

domains. Their ample resources were adequate to the needs of the population at that period.

Whereas the British conquerors sought to introduce radical changes into French Canada's educational system after 1763, they carefully refrained from laying hand on the assistance and welfare services furnished by the religious communities. This, even though England herself, for the more than a century and a half since the Elizabethan Poor Law of 1601, had known a completely different pattern, with direct state responsibility for social assistance, the establishment of the means test, the residence requirements, and the principle of taxation for welfare purposes.

The French-speaking Catholic population, on the other hand, finding themselves confronted by English-speaking Protestant conquerors, and being traditionally resistant to the idea of direct assistance from the government, tended to rally their forces around the institutions and sharply repudiated any venture of the State into this area. This only served to consolidate the tradition of private, denominational and, incidentally, institutional social services. Cultural predisposition was thus confirmed and reinforced by reaction to military defeat.

One outcome of this state of affairs was that the emerging English-speaking Protestant population of the Province of Quebec found itself to a large degree constrained to design its own service-structures in counterpose to those which were already adamantly maintained by the French-speaking majority. They proceeded to establish parallel services under strictly private auspices. (This explains the existence in Montreal at the present time of four "welfare federations" and two Councils of Social Agencies.)

On the other hand, governments outside the Province of Quebec followed the spirit and pattern of the Elizabethan Poor Law in the development of welfare services for the people, predominantly English-speaking, who settled other parts of the country. Thus there grew up in Canada two systems,

---

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בְּגוֹלַת אֵירוֹפָּה, אֲשֶׁר נִסְפּוּ בִּידֵי עָרִיץ וּמֵזִיד אֲשֶׁר הֵרַע לְעַמֵּנוּ
שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דְּבַר הֶעָרִיץ לִשְׁלִיחַי מְזִמָּתוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם
יִשְׂרָאֵל עוֹד. וַיַּהַרְגוּ תְּמִימִים וּטְהוֹרִים, אֲנָשִׁים נָשִׁים וָטַף, בְּאֵדֵי־רַעַל
וּבְמִשְׂרְפוֹת־כִּבְשָׁן. וְלֹא נַרְבֶּה לְסַפֵּר בְּרֹעַ מַעַלְלֵיהֶם פֶּן נְחַלֵּל אֶת
צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטַת עַמֵּנוּ בַּגֵּטָאוֹת וּבְמַחֲנוֹת־הַהַשְׁמָד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם,
וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקוֹמְמוּ נֶגֶד הָרְשָׁעִים וַיַּפִּילוּ בָהֶם
חֲלָלִים. וּבְלֵיל הִתְקַדֵּשׁ חַג הַפֶּסַח קָמוּ שְׂרִידֵי הַגֵּטוֹ בְּוַרְשָׁה וַיִּלָּחֲמוּ
עִם הַטְּמֵאִים כִּיהוּדָה הַמַּכַּבִּי בְּשַׁעְתּוֹ. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם
וּבְמוֹתָם לֹא נִפְרָדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עַל נֵס הֵרִימוּ.

וּמִמַּעֲמַקִּים פָּתְחוּ הַקְּדוֹשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בְּבִיאַת
הַמָּשִׁיחַ.

All sing ANI MAAMIN ("*I Believe*"),
the song of the martyrs in the ghettos and liquidation camps:

אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

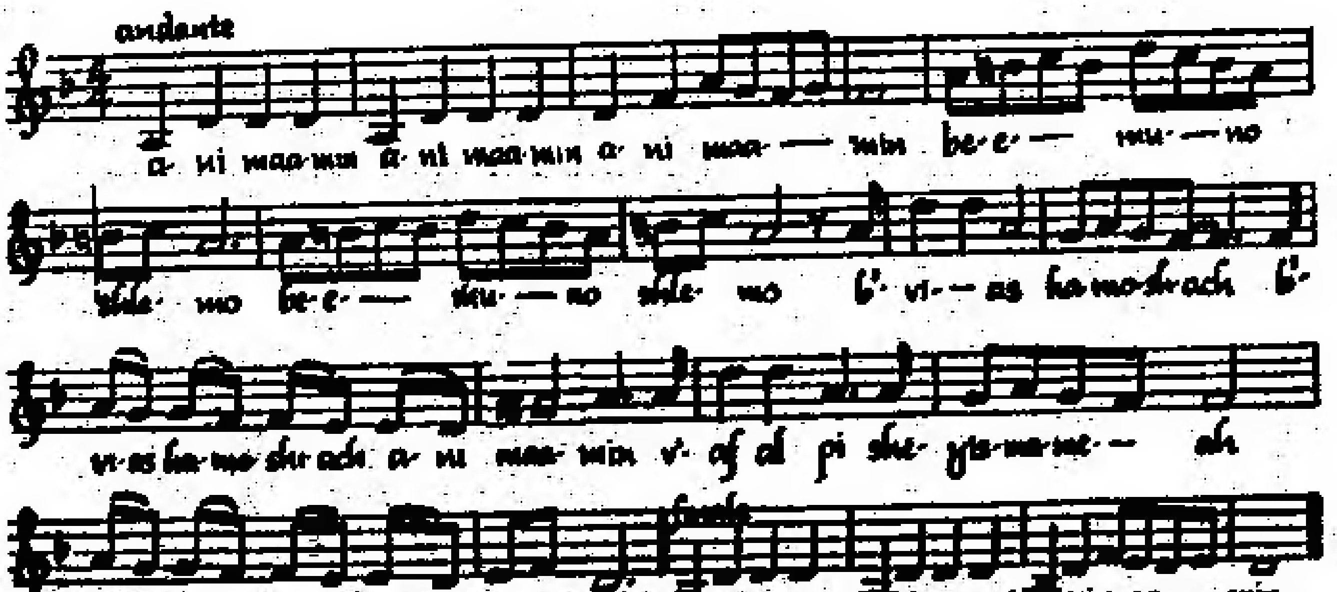
And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN ("*I Believe*"),
the song of the martyrs in the ghettos and liquidation camps

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

ANI MAAMIN
("*I Believe*")

A-ni ma-a-min be-e-mu-no sh'le-mo
B'vi-as ha-mo-shi-aḥ, v'af al pi
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.


andante
a ni maa-min a ni maa-min a ni maa — min be-e — mu — no
sh'le- mo be-e — mu — no sh'le- mo b' vi- — as ha-mo-shi-ach b'-
vi-as ha-mo-shi-ach a ni maa-min v- af al pi she- yis-ma-me — ah
im kol ze a- ni maa-min

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two points of view, two traditions in the fields of welfare and assistance. They existed side by side with a minimum of osmosis or interchange until about 1934.

Canada experienced a crisis in the wake of World War I, attributable in part to the recent abrupt industrialization and the massive transition from a rural to an urban economy. In a time of stress, the new city population found itself less able than the former rural society to cope with its own welfare and assistance needs.

Requests for help from the institutional resources shot upwards to the point where the institutions themselves recognized that their means were quite unequal to the volume of demand, and they approached public authorities with petitions for financial aid in their work. After prolonged consideration, the government's answer came in the form of the Quebec Public Charities Act of 1921.

By and large, this new law was hotly disputed and ill-received by the public. It represented the first structured and permanent venture of a Quebec government into the realm of direct financial assistance to private institutions. Some institutions took immediate advantage of the law; others dragged along for years before agreeing to be classified as public assistance agencies. The chief argument brought against the law was precisely that it acknowledged a place for government in the areas of health and welfare.

Most worth noting, however, is the fact that in spite of its title ("Public" Charities Act), this legislation was actually a confirmation of the Province's traditional system of *private* assistance services. What it really did was to create a permanent and statutory pipe-line of financial assistance to religious institutions which might wish to use it whenever they furnished service to persons unable to pay.

The single echo of the Elizabethan Poor Law was that the municipality of residence alone determined financial responsibility for the indigent under Q.P.C.A. and it must be noted, also, that the legislation provided for no direct financial aid to the needy person as such. It merely refunded *to the institutions* a *part* of the costs incurred by their services to the poor. This system was maintained without any modification whatever until 1932.

A "public assistance" law conceived in view of institutional purpose was far from having comparable relevance for the non-Catholic groups within the Province. Not having the religious "communities" to fall back on, the non-Catholic population had indeed founded a small number of institutions, but for the most part had organized their social services in the form of social agencies with lay personnel and voluntary boards of directors. Under the provisions of the 1921 law, agencies such as these could not qualify for public assistance funds.

After some years, the leaders of the non-Catholic community began to take steps towards having their agencies recognized as "institutions". Quite properly, it was acknowledged that within the spirit of the legislation, these agencies could be considered "institutions", and, in practice, apart from any revision of the law itself, these agencies came to be recognized as public assistance institutions "without walls".

This line of action had begun to make headway from about 1932 and when by 1938 the French-speaking Catholic group were themselves organizing social agencies along the same lines as their English-speaking neighbours, the ground was already prepared for these new agencies to come under the benefits of the public assistance act.

From that point on we witnessed the creation and development of a network of social agencies comparable in type to those which already existed in the United States and in the English-speaking Provinces of Canada. In the Province of Quebec, this new social-agency pattern grew up side by side with the traditional service institutions.

In the French-speaking sector of the Montreal community, the emergence of these agencies with lay staff and boards led to the founding of the "Fédération des Oeuvres de Charité Canadiennes Françaises," a slightly modified counterpart of the Community Chest formula which was then proliferating across North America. This Montreal "Fédération" served as the model for the various other federations which by now exist in most parts of the Province. It should be mentioned, however, that in terms of date of inauguration, the Montreal French-speaking "Fédération" is the most recent of *four* federations operating in this metropolis.

It was also the entering wedge for the introduction into French-speaking Canada of the social work ideas, methods, and structures which were current elsewhere on this continent. From the creation of the "Fédération" in Montreal, there came into being an Ecole de Service Social, a Conseil des Oeuvres (Council of Social Agen-

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cies) and the first professionally staffed family casework agency.

In other aspects of the social work establishment, Montreal similarly has given the cue to other parts of the Province. It should be remarked, too, that this city is the main point of demographic convergence between the Anglo-Saxon and the French Canadian worlds, and it is here that the interchange of ideas and points of view is most steadily and actively carried on.

French Canadian Montreal serves as a screen through which "outside" innovations are filtered, adapted, and communicated to surrounding constituencies. This process of interaction and adaptation in the field of welfare activity promoted a "rapprochement" between the two language groups which previously had remained largely strangers to one another, each on his own side of the cultural curtain.

Today, the contacts and exchanges between these two traditions are continuous and pervasive and the influence is reciprocal and mutual, not only in Montreal and Quebec but across the whole breadth of the country. This because evolution within French Canada itself has brought with it an ever greater involvement in national activities wherein the ideas, aspirations, and needs of this segment of the population have found scope for expression and interpretation.

It may now confidently be stated that there is real readiness, in all parts of Canada, to listen to and take account of the thought and strivings of the French-speaking group. There is no reason to expect, nor would it be desirable, that this process should lead to a flat uniformity where all cultural distinctiveness should disappear. On the contrary, it would seem that a state of mutual respect has been achieved which favours co-existence and reciprocal gains.

It must be acknowledged that the pre-occupation with effectiveness and service so characteristic of our generation was not always the first consideration of those engaged in charitable activities during the 17th, 18th, and 19th centuries. In Catholic circles particularly, works of charity and devotion to others were thought of mainly as a vocation the measure of which was the motive underlying the service rather than the effectiveness of the service itself.

Charity was practiced for the salvation of one's own soul and for the spiritual benefit of the recipient. Without for a moment denying that every effort was made to provide the objectively best help, this was not always the primary or predominant concern. Only with the 20th century was a concerted effort made to integrate fully the two essential aspects of charity; motivation and effectiveness.

This is precisely the over-riding theme in French-Canadian social work today. Here may be found, no less than among Americans and English-speaking Canadians, a quest for genuine effectiveness in administrative structures and services rendered. But still will be found the striving for higher motivation and indeed for personal sanctification.

Quebec will undoubtedly continue its progressive adaptation to new social problems, assimilating each valid new finding as judiciously as possible. But it can just as confidently be predicted that she will jealously safeguard her traditional pattern of values. Her motto remains, "Je me souviens".

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Passover Dictionary

BY ASHER BLOCK

ADDIR HU — A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.

Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN — Literally, "dessert" — an Aramaic expression for "remove the food."

During the early part of the Seder Service the "Middle Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.

It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread (hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan).

Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION — The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144 — the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them. The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history — at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting BARUCH HABA ("Blessing be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc. — DAYENU! "It would have sufficed!"

DIPPING — One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

ELEL SHIMURIM "The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye"— except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS — A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, repre-

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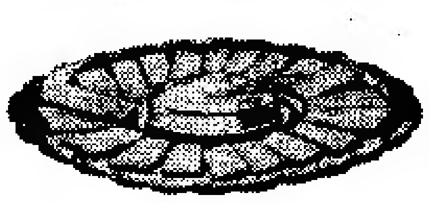

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3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.

This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA — A song in Aramaic, recited at the very end of the Seder Service.

The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.

The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is PERSIA, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX — Saracens, who conquered Palestine; the SLAUGHTERER — the Crusaders; the ANGEL OF DEATH — the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that way, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895. The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14th century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL — Lit. "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper — which undoubtedly is the Hallel.

HAMETZ — ("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED — The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted. In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH — A hymn of praise — one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — it is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

MAKOT — "The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hails, locusts, darkness and slaying of the first born.

MAROR — "Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZAH (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH — (strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ — "selling of "leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they the verse prohibits only such leaven as in "your

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(namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OS HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OS HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES — The "hero of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN — The first months of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, in Greek, fifty). Through the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER — One of three major Pilgrimage Festivals of the year — PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Libera-

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tion.) A word as to the physical forms of this festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions) — to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleaning" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. It one stops to consider the sincere spiritual and sentimental attachment that Jews of all time — even renegades — had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we, too, will continue to preserve it — joyfully.

PESACH — From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday — Passover — upon which that lamb was sacrificed.

The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the homes of the Israelites.

PESACHIM — Name of a Talmudic treatise, which deals with laws of hametz, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS — To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times. They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started. At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah — a panoramic cross-section of Jewish life.

We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzoh and we hasten to freedom!

Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far fack as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights, in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds,

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over Europe — Germany, France, England, Italy—down through the centuries — the Crusades, the Middle Ages, the Inquisition . . . . and shudders when it sees the BLOOD ACCUSATION smeared all over. Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise — for what? For the courage of having lived through it all, to proclaim to mankind — now as then — the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH — "counting," or S'FIR AT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account, the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.

2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great".

TA'ANIT B'HORIM — "The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA — Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

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THE RIGHT OF MEN AND WOMEN TO FREEDOM

(Continued from Page Nine)

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(Continued from Page Eleven)

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EICHMANN'S ROLE IN THE ANNIHILATION OF THE JEWS

(Continued from Page Fifteen)

in broad terms. It must be carried out consistently to the end, to the final solution. If today certain circles among our leaders (apparently a reference to Himmler) are already getting nervous, if we are threatened with trouble, this cannot make me swerve one centimeter from the road pursued. (This fear found expression in the famous memo of the Nazi Foreign Office of May 27, 1944, suggesting faked action by Jews against the police, property, etc.) The Hungarian Jewish question will be solved . . . the racially valuable people, Jews with ingrained traditions, Jews with a large number of children. That is the enemy now! And the extermination is to begin with him."

This is consistent with Wisliceny's report that even after Himmler had ordered in October, 1944, to stop the annihilation of the still remaining small number of Jews (who were needed for labor), Eichmann did not stop the deportation of Budapest Jews to concentration camps and defense construction projects (near Vienna). Similarly, although Eichmann was aware of Himmler's intent to "sell" Jews for dollars and needed all available means of transportation for the war effort, in September, 1944, he deported the remaining Slovakian Jews in a hurry.

Kasztner reported on Wisliceny's authority that when Himmler ordered that Jews should not be killed when evacuating concentration camps, Eichmann intervened with the camp commandants to incite them to murder all inmates before evacuating or surrendering the camps, on the pretext of imaginary revolts by the inmates. There is also reason to assume that Eichmann was in the habit of counteracting Himmler's orders to stop epidemics in camps where Jews were mixed with non-Jews.

As Rudolf Hoess (Commandant of Auschwitz) related, Eichmann was "completely obsessed with destroying every single Jew that he could lay his hands on. Without pity and in cold blood we must complete — Eichmann said — this extermination as rapidly as possible." The RSHA (or, more correctly, Eichmann) was so obsessed with the idea of the total exter-

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mination of Jews that it fought even the creation of work camps (advocated by SS-Obergruppenfuehrer Oswald Pohl, Chief of the SS-Wirtschaftsverwaltungs-Hauptamtes) and saw in the selection of Jews for work "the danger that circumstances might arise which would set them free and keep them alive."

It may also not be without significance for the role played by Eichmann that the French Government's "wanted" list of German war criminals (No. 1215/Fr./G/546, July 25, 1945) comprising in Part One the names of leading Germans responsible for having ordered the policy of annihilation of the inmates in the various (concentration) camps by means of gas chambers (the charge was based on the Gersten statement showed Eichmann in third place, right after Hitler and Himmler.

Commer Clarke (*The Savage Truth)* quotes a speech which Eichmann is reported to have made in 1937 in Vienna, where he was sent by Heydrich — so claims Clarke — to compile accurate figures on the number of Jews in Austria and Vienna and blacklist those "most dangerous" to the Nazi cause. In this speech Eichmann is quoted as having said that "the biggest enemy of the Aryan is the Jew . . . The Jews have no culture . . . The Jew is a born and perpetual liar . . . Nothing can deter him from his exploitation of others . . . He weaves a net of intrigue and incites war, from which he sits back and draws the profits . . . He soils everything he touches . . . Religion and morality are scoffed at as old-fashioned. There is one answer: sweep him away. Whether we cut down his breeding by sterilization or whether we have to use sterner means we have yet to see . . ."

Eichmann contended that "(he) was no anti-Semite," but added that "(he) was just politically opposed to Jews because they were stealing the breath of life from us." It is a rather curious conception of not being anti-Semitic.

There is enough other evidence demonstrating Eichmann's vicious anti-Semitism. In the first period he is said to have been comparatively well mannered with the Jews but later became progressively more brutal and foul-mouthed. In Vienna he already revealed his true nature: on one occasion when the President of the Jewish Community asked him to permit a family, destined for forced emigration, to stay behind for a short while because a child was severely ill in hospital, he refused and explained:

"You will regard this attitude as inhuman. It may be inhuman but relations between Jews and myself have nothing to do with humanity." Even more brutal was his attitude in Prague, where he had superseded Fuchs, who had behaved fairly decently. Eichmann told Dr. Emil Kafka, President of the Prague Jewish Community,: "I will show these Jews, I will. I have cleared two concentration camps, Dachau and Merkelgrun. I'll send the Jews there and in a very short time they will become extremely keen on leaving the country. I can assure you will make them 'auswanderungslustig' (eager to emigrate)."

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Egypt's Jews: A Fast Vanishing Community

BY JOSEPH B. SCHECHTMAN, IN THE AMERICAN JEWISH CONGRESS BI-WEEKLY

Last November, Rabbi Haim Nahoum Effendi, Chief Rabbi of Egypt, who had been ailing for a long time and was completely blind, died in Cairo. The passing of the 86-year-old spiritual head of Egyptian Jewry symbolized, in a sense, the demise of the Egyptian Jewish community, one of the oldest in the history of the Diaspora.

Jews have lived in Egypt almost continuously for more than two millenia. Some were established there prior to the Babylon captivity. A papyrus in the Cairo Museum of Egyptian Antiquities records — in Aramaic — the sale of a plot of land negotiated between two Jews, "to last for all time."

In modern times, prior to World War II, the Jews lived undisturbed and prospered in Egypt, particularly after the opening of the Suez Canal in 1860. In 1910, the noted historian, Narcisse Leven, wrote in the second volume of *Fifty Years of History*: "The situation of the Jews in Egypt is now excellent. They have contributed substantially to the prosperity of the country. They have founded numerous establishments of commerce, industry and credit, and these have been of great benefit to Egypt."

The Jewish community had grown steadily from 1836 when it numbered about 5,000 to nearly 63,000 in 1937. On the eve of Israel's War of Liberation in 1948, their number was estimated at 75,000. Today, this once flourishing community has been reduced to some 4,000 Jews — mostly elderly, cowed, economically shattered, and spiritually debilitated.

This sharp decline in the number and fortunes of Egypt's Jews did not come about as a result of voluntary "Magic Carpet" or "Ali Baba" airlift to Israel as in the case of Yemen's or Iraq's Jewry. Nor was it the result of physical extermination along the lines of the Nazi "Final Solution" in Europe — though there was no lack of sporadic government-sponsored anti-Jewish mob violence. Egypt has become virtually *judenrein* through a series of "shock treatments" of its Jewish minority, combining, simultaneously or successively, wholesale arrests and internment, sequestration of property, "encouragement" and later enforcement of mass departure. The stages of this treatment can be traced.

On May 14, 1948, Egypt joined in the invasion of Israel, and since that time Jews became prey to administrative abuse and mob terror. Mass arrests were followed by street violence. The *Basler National Zeitung* reported on August 10, 1948, that during one week (July 18-25) more than 150 Jews were murdered or seriously wounded in Cairo by Arab mobs.

Economic strangulation was inaugurated by Proclamation N26 of May 30, 1948, which provided for sequestration of property of any person in or outside of Egypt

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OUR BLESSED GENERATION

(Continued from Page Ten)

The Israel Bond drive helped to finance new textile plants, new railroads and telephone communications, the development of Israel's commercial airline, the enlargement of its merchant fleet; the building of new schools, and other cultural institutions. Israel Bonds are financing the establishment of new urban and rural centers to fill the empty spaces in the North and the South which make Israel vulnerable to enemy attack. Nature abhors a vacuum. In Israel emptiness invites attack from the enemy on the borders.

Now the question is what does Israel expect from us in terms of what Israel Bond funds must do in order to assure the attainment of the goal of economic independence? Just as Israel Bonds helped to provide for the absorption of one million in the last ten years, it must now continue to raise the funds that will enable Israel to grow by another million in population in the next ten years.

Where will the new immigrants and the newborn citizens be settled in the coming years? Tel Aviv and Haifa and Jerusalem will no doubt keep on growing. But there is still that desert half of Israel called the Negev and that represents the New Frontier for Israel.

The celebration of its Bar Mitzvah means that Israel is ready to assume greater responsibilities both at home and on the international scene. However, it does not relieve us of our responsibilities to Israel. Thanks to the progress and development which have been stimulated through investment in Israel Bonds, it is no longer necessary to think of Israel as the poor relation. Through the past ten years we have steadily built up a new kind of relationship, the bond of common destiny that is represented by a partnership built on confidence and productive effort.

Today we call ourselves blessed because we did not fail our fellow-Jews in the dark days of crisis or in the momentous years of opportunity, because we shared our resources with the Jews of Israel so that they could build with their blood, sweat, and sacrifice. Today we call ourselves blessed because the fruits of our work, the product of our dreams, have given us new inspiration to go on for the rest of our lives, if necessary, in this partnership with the people of Israel which is the foundation of the survival and the future of the Jewish people.

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EGYPT'S JEWS: A FAST VANISHING COMMUNITY

(Continued from Page Eighty-Five)

whose activities could be considered "prejudicial to the security and safety of the state." Within a few months, 111 major Jewish enterprises were sequestrated, undermining the entire structure of the Jewish economic life in the country. At the same time all avenues of exit were sealed off. Proclamation N28 of May 25, 1948, forbade any person, "even the holder of a passport," from leaving Egypt without a special exit visa; no Jew was able to obtain such a visa.

In August 1949, the ban was unexpectedly lifted and immediately a hasty exodus started. By November, some 20,000 Egyptian Jews left the country. Officially, they were bound for Italy or France. But already in January 1950, *Al-Ahram* observed that "the Jews leaving Egypt are known to be proceeding to Israel from Europe, which is only their first destination." By the end of 1951, a total of 16,508 Egyptian Jews found their way to Israel.

In July 1952, a military junta, headed by Maj. Gen. Mohammed Naguib, overthrew the regime of King Farouk. Naguib displayed marked friendliness toward Egyptian Jewry. Emigration was not interfered with, and 2,292 immigrants from Egypt reached Israel in 1952-1953. But in February, 1954, Naguib was overthrown by his second-in-command, Gamal Abdel Nasser.

The new regime, from the very beginning, was violently anti-Jewish. By October 1954, more than 150 Jews had been arrested and charged with "the crime of Zionism" and with other crimes, ranging from attempted arson to Communism. Two months later, twelve Jews were brought before Egypt's Supreme Military Court, accused of "Zionist espionage." Two alleged leaders of the group were sentenced to death and, despite a storm of international protest, executed; two others were sentenced to lifelong imprisonment with hard labor.

In an effort to justify these repressions and to arouse antagonism to Israel and Zionists, the Egyptian embassy in Washington began distributing, in February 1955, a pamphlet titled *The Story of the Zionist Espionage in Egypt*, whose main theme was that "Zionism and Communism are two distinctive forces with one political objective — world domination. Both powers cooperate secretly and in public without friction since the power in the end will eventually go to Zionism."

In 1956, the semi-official fortnightly *Al Goumhouria* launched a violent attack against Jews in general and those in the United States and Great Britain in particular, predicting that, following the Nazi pattern, world Jewry would sooner or later be exterminated. In June of the same year, the ex-Mufti of Jerusalem was permitted to launch his anti-Jewish propaganda on the Cairo radio. The "Voice of the Arabs" told its audience that "the Jewish religion wants to enslave the entire world, to spread terror and corruption, in order to secure Jewish world domination."

At the same time, the Egyptian authorities, without officially prohibiting emigration, were hampering it in every possible way: in 1954-1956, only 2,626 Egyptian Jews were able to reach Israel. Others succeeded in settling in European countries. It was estimated that from 1948 through October 1956, a total of some 25,000 Jews had left Egypt.

On October 29, 1956, units of the Israeli army entered the Sinai Peninsula. Within 72 hours of this thrust, the Nasser government promulgated a series of decrees which established a state of siege, and provided a juridical basis for the seizure of hostages, mass arrests, denaturalization of entire groups of Egyptian citizens, as well as for the subsequent sequestration and confiscation of property of a large section of the Jewish population.

An Associated Press dispatch from Port Said on November 26, 1956, reported that "Jews began leaving Port Said today, leaving behind hostages seized from each family by the Egyptians the night before the British and French landings."

Making ample and indiscriminate use of the Emergency Law of 1954, which authorized the Military Government of Egypt "to order the arrest and apprehension of suspects and those who prejudice public order and security," Egyptian authorities rounded up and interned entire sections of the Jewish community.

On November 24, 1956, Osgood Carruthers, the New York *Times* correspondent in Cairo, reported that "according to authoritative estimates, arrest orders affect thousands of Jews in Cairo who are of foreign nationality, many of them British and French subjects, or who are in the status of stateless persons. It was not known how many others might be affected throughout the rest of the country."

At the end of November, the Egyptian Foreign Minister, Mahmoud Fawzi, admitted that "a few Jews" were taken into custody "because they were dangerous to

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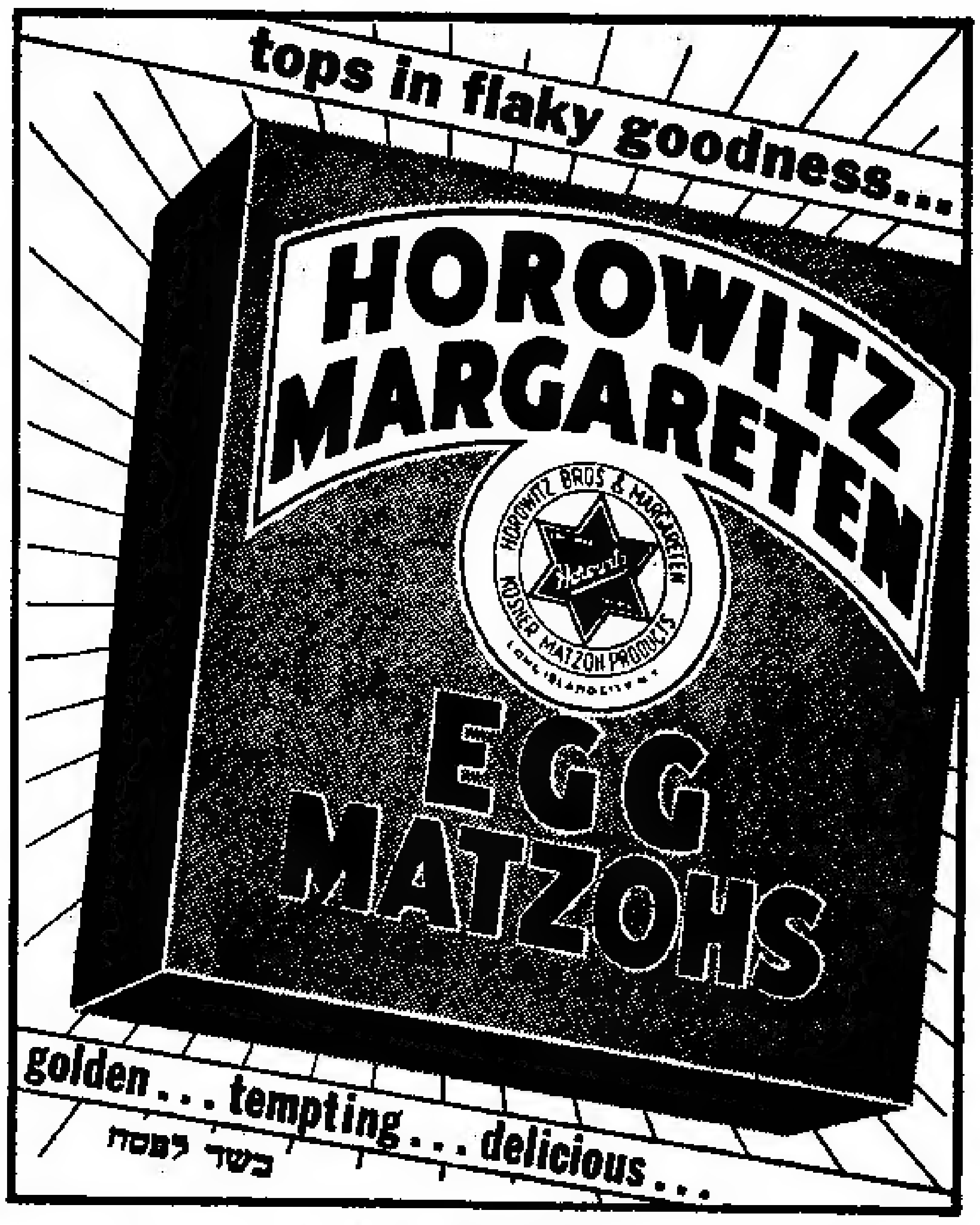
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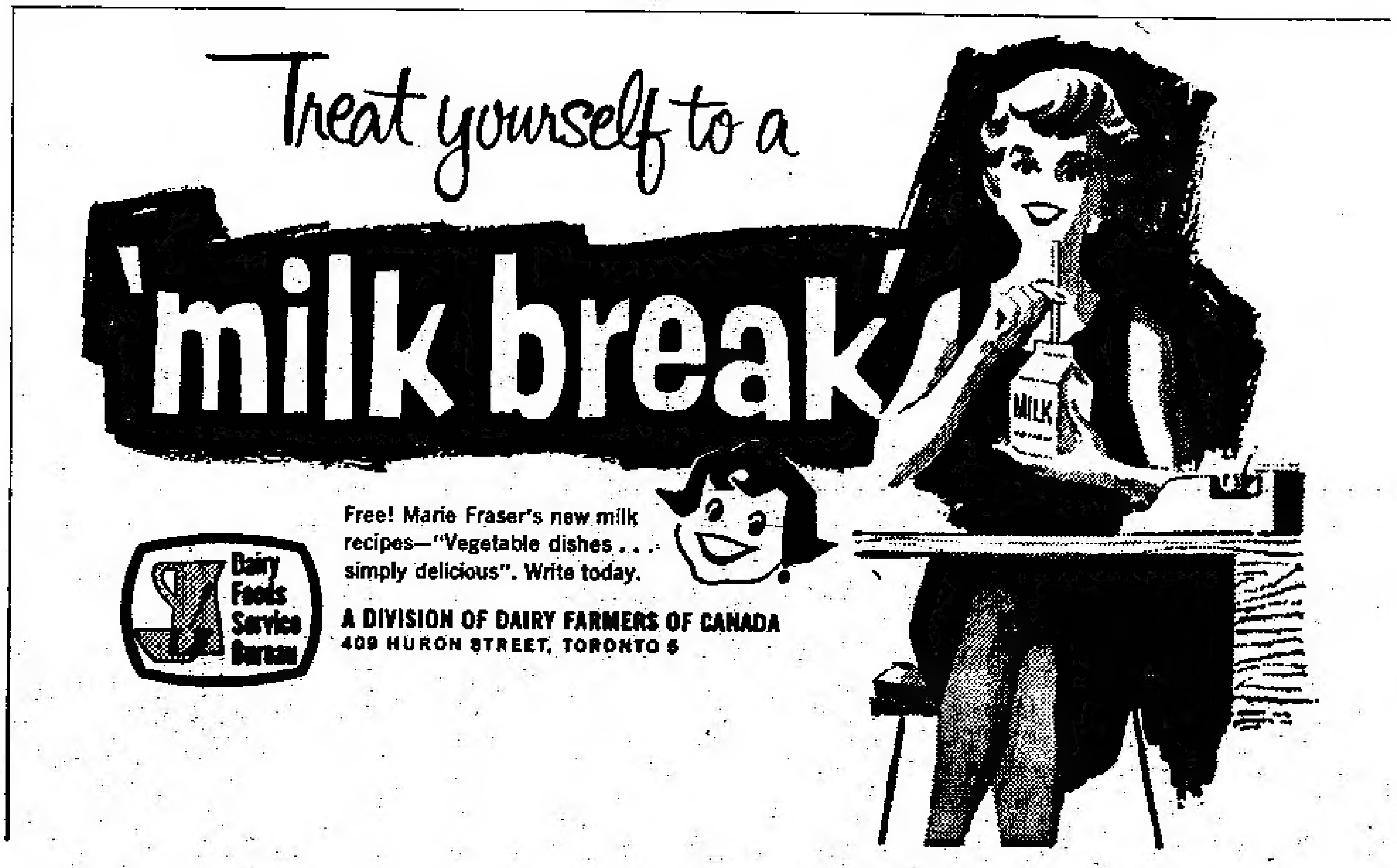

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the security of the state." On December 4, these "few Jews" became, in the admission of Lieut. Col. Zakariah Mohiedine, Minister of the Interior, "288 Jews" who were being detained "for reasons of security." Conditions in the improvised detention centers were described as appalling.

Military Proclamation No. 4 of November 1, 1956 conferred on the director general for the administration of the property of persons interned and put under surveillance unlimited powers to sequester personal possessions, business and industrial enterprises, and to dispose of or liquidate them with the consent of the Minister of Finance. Within a week, a series of implementing decrees were issued, listing 486 persons — Egyptian citizens, Egyptian-born stateless persons, as well as foreign nationals — whose properties were to be sequestrated and who became liable to arrest and expulsion. Virtually every Jewish-owned or controlled enterprise — was taken over.

Many thousands lost their means of livelihood, or were suspended without compensation from their posts, or prevented by various measures from exercising their professions. By March 1957, assets of 500 Jewish-owned firms were sequestrated and their bank accounts frozen. 800 more Jewish-owned enterprises were placed on an economic blacklist and their assets frozen.

There can hardly be any doubt that following the pattern of Nazi Germany, the Nasser regime was determined to make Egypt *judenrein* — to clear out the Jews. A Jewish escapee told an International News Service correspondent in Paris that the "fairly high official" who came to arrest him, said: "We've got a list of 6,000 Jews we're going to imprison or expel. And that's only a first list of 6,000. Soon there'll be no more Jews in Egypt. You'll all have to go."

Clearing out the Jews took various forms. In a series of articles published in December 1956 in the Scripps-Howard chain of newspapers, Fred Stark described his departure from Cairo "on a plane cargoed with unhappiness." Among the passengers, he wrote:

"A few were Christians, most were Jews, all were native-born, forced out — stripped of all possessions — because they held British and French passports; they were "enemy aliens." . . . (There were) three couples and their children who read and write only Arabic. . . . It is true that British and French Christians have also been expelled, but if an "enemy alien" is also a Jew his deportation chances soar.

"The government has yet to oust all French and British, Jew or Gentile. But many, seeing countless problems ahead, worried by endless police checkups, liquidate and go. Airline and shipping offices are crowded through the day with refugees seeking transport. Seat and berths are priceless."

"At this time," reported Stark, "there is no anti-Jewish terror in the manner of a Hitler-style pogrom. . . . The government has condemned anti-Jewish threats and violence; such publicity cannot serve Col. Nasser in his battle for world opinion . . . The pressure — subtle and unofficial — is a 'shadowy persecution.'"

As a result of such "subtle pressure," a total of 14,102 Jews left Egypt between November 22, 1956 and March 6, 1957. By September 1957, the number increased to 21,000.

When leaving the country, Egyptian nationals were deprived of their passports; their *laissez-passer* carried the stamp: "not valid for return to Egypt." A variety of government regulations prevented the expellees from transferring capital abroad. No one was allowed to take along more than $84 in cash and $140 in jewelry. Theoretically, up to $14,000 could be transferred abroad, but the checks were issued on blocked Egyptian accounts in the United States, Great Britain, and France. The only alternative for the expellee was to put himself at the mercy of Egyptian black-marketeers, thereby often losing over 50 percent of the value

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of his assets in the transaction, and becoming liable to prosecution on the charge of smuggling out capital.

At first, departing Jews were permitted to take with them only two suitcases; later, this restriction was mitigated somewhat, but they had to leave behind all their non-movable property, house furnishings, valuables, to be padlocked by a public custodian for "future disposition." "Naturally," reported Fred Stark, "deportees don't expect to hear again from the custodian."

By the end of 1958, the Jewish position was described by the London *Jewish Chronicle* correspondent as "increasingly difficult":

"Foreign firms are reluctant to employ Jews for fear of antagonizing the authorities . . . Jewish-owned business firms which are still functioning in Egypt are being blacklisted by the authorities, and export and import licenses are being withheld from them. Realizing that they are faced with ruin, Jews are desperately trying to dispose of their business to Egyptians and to transfer the money received to Europe."

Israel was the main, though not the only, haven of refuge. In 1957, a total of 13,003 Egyptian Jews arrived there. But in 1958 the figure dropped to 523 as other countries began attracting Egyptian emigrants. Between January 1957 and October 1959, 2,804 Egyptian Jews settled in Brazil. About 2,500 were admitted to the United States under the 1957 law permitting entry of 5,000 aliens who had fled their countries "because of persecution."

In all, about 45,000 Jews have left, or were forced to leave, Egypt from May 15, 1948 to January 1, 1959. Of this total, 34,787 came to Israel. About one-half (17,761) came while King Farouk was still in power (1948-1952); the other half (17,026) when Egypt was ruled by Naguib (July 1952-February 1954) and Nasser (since 1954).

So powerful apparently was Nasser's urge to get rid of the Jews and obtain their properties and assets that he ignored the fact that this migration meant a considerable increase in Israel's manpower and that he was thus violating a basic Arab League principle that any further immigration into Israel be prevented at all costs. In Syria, which, in February 1958, joined with Egypt in the United Arab Republic, any attempt to leave for Israel is still considered and treated as treason.

The Jews of Egypt are a fast vanishing community. From a population of 75,000 some twelve years ago, not more than 13,000 to 14,000 remained by the end of 1958; this number dwindled to 7,000-8,000 in the summer of 1960, and in November, a report in the *Jewish Chronicle* put "the total number of Jews in Egypt at about 4,000," about five percent of the 1948 figure.

This pathetic remnant of the once-great Jewish community is, as one correspondent put it early in 1959, now "enjoying one of the quietest periods of decline. The poorest having gone, there are very few who still need to accept money from the community's relief agency. An abnormally small proportion of these who remain are below 40 years of age. It is a community of older people who are pessimistic about their future in Egypt but consider themselves too old to make a change now."

A more recent (July 1960) report from Cairo observes that the Jews who remain in Egypt "have reached the point of unwelcome equality where they are no more harassed than other groups who are considered neither Moslem nor Egyptian nor Arab." As one Jew, who was born in Egypt but holds Italian citizenship, told a correspondent: "We are no longer worth unfavorable attention. The Jews of America, England and France obsess the Egyptian fanatics and nationalists concerned with Israel. We are so small and weak within the country that we don't merit anyone's serious attention on that score either!"

Small and weak numerically, Egyptian Jewry is also spiritually a disintegrating community. A report submitted to the 1960 annual meeting of the Cairo Jewish Community Council gives a distressing picture of the community's decline. Of the 3,000 eligible members in 1949, only 400 remained, and of that number only 30 or so attended the meeting.

The deficit for the year 1958 amounted to $52,000 which, the presiding officer noted, "cannot be overcome nor sensibly reduced." The school deficit had increased by about $10,000 to a total of $30,000. Of the twelve synagogues in the Jewish quarter of Mousky, only one is functioning, and the Jewish quarter became almost entirely inhabited by Moslems and Copts.

Only 150 Jewish children are attending the Jewish school of Abbassia (in 1948 the figure was 7,500). Where once 1,000 Jewish children attended the "Goutte de Lait" school in Cairo the number has shrunk to 100. The Heliopolis Jewish school, which in 1948 had 1,500 pupils has been closed because of lack of support. Of the 500 students in the community schools, only some 300 are Jews — the others being Moslems imposed by the government regulations.

"The Jews of Egypt are a community that was," a recent visitor to Cairo correctly observed. Nasser has had his way.

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Jewish Globe-Trotter In British Columbia

BY DR. ARTHUR A. CHIEL, OF GENESIS HEBREW CENTER OF WESTCHESTER, INC., TUCKAHOE, N.Y.

Over a century ago, Benjamin the Second, a colorful Jewish traveler and observer made his way across four continents during which he recorded his observations of affairs, both Jewish and non-Jewish. Born Israel Joseph Benjamin, in Foltichani, Rumania, he adopted the name of Benjamin of Tudela, the famous Jewish traveler of the twelfth century. Having failed as a lumber dealer, and being endowed with an adventurous spirit, twenty-six year old Benjamin II set out in 1845 to search for the Lost Ten Tribes.

Setting out from Vienna, Benjamin II traveled to Constantinople. Traveling further he made his way through lands on the eastern portion of the Mediterranean, Egypt, Palestine, and Syria. He then proceeded through Armenia, Babylonia (Iraq), Kurdistan, Persia, and Afghanistan, returning to Vienna in 1851. After a short respite he moved on to Italy, Algeria, Morocco, and back to France. It was during these latter travels that Benjamin II determined to publish an account of his wanderings. In Paris he was assisted in his writing venture by Daniel Levy whom Benjamin II had met earlier in Algiers. Levy translated the traveler's Hebrew manuscript into French and in 1856 Benjamin II emerged as the author of "Five Years of Travel in the Orient, 1846-1851."

Having established his reputation as a traveler-author, Benjamin II set his sights upon a tour of the world, still determined to ascertain the status of Jews in other parts of the world. In July, 1859, he set sail from Bremen for his next destination — the United States. After a sixteen-day crossing of the Atlantic Benjamin II arrived in New York City.

For the first two months after his arrival he remained in the metropolis observing closely its people, their institutions, and customs. His curiosity satisfied, he visited Philadelphia, Washington, Baltimore, moving through the South as far as New Orleans. In July, 1860, he was back in New York from which he departed for the Pacific coast. At the end of August, Benjamin II had reached San Francisco. Here he was reunited with his friend and translator, Daniel Levy, who was now a California resident.

In describing their encounter Benjamin II wrote: "The joy of Mr. Levy and myself was great as we met after our long separation, twelve thousand miles from the place where the brief time we spent together had securely tied the bonds of our friendship." For the next nine months the indefatigable traveler moved about the Pacific Coast, now moving northward, now into the interior of the country. It was during this Pacific Coast portion of his visit to the United States that Benjamin II decided also to venture beyond the borders of the United States, up to British Columbia. On January 28, 1961, he left San Francisco aboard the Panama, a slightly seaworthy steamer. "We found the sea very stormy so that at times it threatened to scatter the planks of our ship, fragile enough without it", wrote Benjamin II.

At last, on February 6th, the Panama reached British Columbia, anchoring at Esquimault, some four miles from Victoria. From Esquimault, Benjamin II traveled by stagecoach "through a rugged, wild district." The city of Victoria he found situated in the midst of grand wilderness. "Right and left," he reported, "one encounters the camps of Indians who go about half-naked or entirely so." At last he breathed freely when he arrived in Victoria where he "put up at a hotel run by a Jew." Benjamin II, joyful that the hardships of his journey were overcome, proceeded to explore British Columbia.

The traveler learned that the city of Victoria "like the gourd of Jonah, grew up in a night" as a result of the gold discoveries several years earlier (1858) along the Fraser River. Prior to 1858, Victoria had been a Hudson's Bay Company outpost with several hundred inhabitants. After the gold discoveries more than 35,000 immigrants arrived, particularly from California, in search of riches.

Taking his own census, Benjamin II estimated that nearly one hundred Jews lived in Victoria, only a few of whom were married. He believed that "the beginnings of the city of Victoria are really due to the Jews." This observation he bolstered by the point that while large numbers of newcomers streamed to Vancouver Island, most of them left, disillusioned by their failure to discover gold. "The Jews," wrote Benjamin II, "held their ground, set up tents for residence and booths for shops; for they soon realized that this place had a great commercial future." Geography dictated British Columbia's success, he argued. It was beautifully situated for trade with California to the south and China to the east. And the Jewish settlers appreciated its economic potential.

As for Jewish community life, Benjamin II reported that, like Father Abraham of old, his Victoria co-religionists had to purchase land for cemetery purpose. Unlike the "English Church" which had land assigned to it, without charge, for church and cemetery purposes, the Victoria Jews "had to buy an acre and a half for their own cemetery."

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Benjamin II was pleased to note that Victoria Jewry was consistent with its heritage in charity matters "in their compassion and their charitable disposition towards the poor, they have remained true to the fundamental character of the Jew." Unfortunately, at the time of his visit, Benjamin II found that the Hebrew Benevolent Society had come upon hard times. The explanation for its depleted coffers was "the incessant expenditures that they had to make for the many needy, in those sad days when the soap-bubble on the Fraser River burst", completely draining the Society's funds. Insofar as general religious observance was concerned, Benjamin II found that only sporadic religious services were held. But he held out hope for improvement as they were planning "to soon unite in a congregation and build a synagogue."

What of the attitude of the Christian neighbors towards them? According to the traveler they were "very much respected by their Christian fellow citizens." As evidence of this fact Benjamin II cited the problem which had arisen at the foundation of the British Columbia colony. The erstwhile governor had established "a Christian form of oath" as obligatory for the induction of men elected to public office. Whereupon the editor of the local newspaper protested vehemently at the violation of the rights of a "great nation". The governor reckoned with this protest and others that followed and he refrained "from putting the law into effect." This, Benjamin II informs us, made possible the election of Selim Franklin, a Victoria Jew, to Parliament. He was able to "take the oath as a Jew according to the dictates of his conscience."

Benjamin II spent some of his time during his stay in British Columbia observing the Indian tribes and their mode of life. Were they descendants of the Lost Ten Tribes? "I must declare the supposition wholly unfounded" wrote Benjamin II. He then cited customs and traditions of the ancient Israelites which were at complete variance with those of the Indians.

Benjamin II continued his travels and explorations in the West of the United States until July, 1861, when he started his return trek overland, back to New York. In March of 1862 he left for Europe. His two-volume work, "Three Years In America", appeared in a German edition in September of 1862. For his achievement he was decorated by the kings of Hanover and Sweden. Enthusiastically he prepared for his crowning adventure, a trip to the Far East. But Benjamin II got no further than London, England, where he took ill and died in 1864, at the age of forty-six.

In his introduction to "Three Years In America", he had written: "For fifteen years I have not put the wanderer's staff from my hand, and my constant intercourse with various peoples of the earth has made my eyes the keener, perhaps, to recognize strange situations and national characteristics. Therefore, my observations and experiences, even if they are unable to offer any direct service to any special branch of science, are not wholly without value and contribute in general to the clarification and the extension of one's acquaintance with strange, little-known lands and nations."

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CLASS IN COOKERY

PASSOVER MATZOH AND APPLE PUDDING

three matzohs
two eggs
one-half cup sugar
three or four apples

In a large bowl soak matzoh in cold water for ten minutes. Squeeze out the water. Add sliced apples, sugar, and well-beaten eggs. Pour mixture into a slightly greased, small casserole, and bake at 350 degrees till golden brown. Serve hot. Passover canned fruits may be used in place of apples.

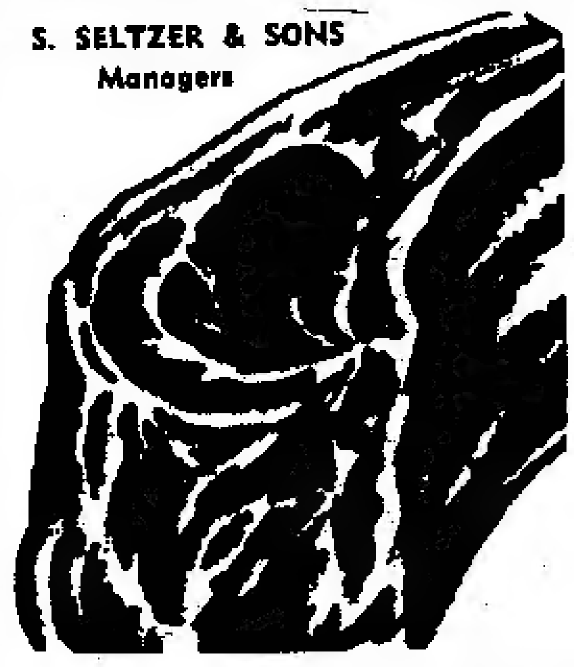
Mrs. D. Goodenday,
5395 Cavendish Avenue, Montreal.

PASSOVER CHAROSES

one cup chopped apples
one-quarter cup chopped nuts
one teaspoon sugar or honey
grated rind of one-half lemon
one teaspoon cinnamon
two tablespoons red wine

Mix all ingredients. Add enough of the wine to bind the mixture.

Mrs. B. Raber,
32 Robbie Avenue, Toronto.



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PASSOVER SPONGE CAKE

eight eggs
juice and rind of a lemon, and orange
one cup ground almonds
two cups sugar
one-half cup oil
one cup matzoh meal

Beat egg yolks and sugar. Add oil, juice and rind of lemon and orange, and matzoh meal which has been sifted twice. Add ground almonds and blend well. Beat egg whites till stiff and fold gently into egg yolk mixture. Pour batter into a slightly-greased, ten-inch tube pan. Bake at 275 degrees for an hour or a little longer.

Mrs. J. Rosen,
730 A. Champagneur Avenue, Montreal.

PASSOVER MATZOH BRIE (Fried Matzoh)

three matzohs
two eggs
one teaspoon salt
one tablespoon butter or other fat
one-half cup milk

Soak matzohs in water and drain. Mix with beaten eggs, milk and salt. Fry on both sides until brown. Serve as main dish, or dessert, with cooked fruit, or sprinkled with sugar and cinnamon, or honey. Serves two or three.

Mrs. A. Sternberg,
119 Regent Road, Toronto.

PASSOVER KNEIDLACH

one and one-half cups cold water
two eggs
salt and pepper
one tablespoon chicken fat
one cup matzoh meal

Bring water, chicken fat, salt and pepper to a boil. While it is boiling pour in matzoh meal, stirring constantly for one minute. Remove from fire. When cooled add eggs one at a time. Stir well after each. Form dough into small balls. Bring salted water to a fast boil. Add matzoh meal balls and boil, covered, for twenty minutes.

Mrs. Bernard Kaplan,
6275 Northcrest Place, Montreal.

PASSOVER FILLED POTATO KNEIDLACH

one pound potatoes
two eggs
one-half teaspoon salt
one-quarter teaspoon pepper
one minced onion
four tablespoons cooking fat
one cup finely chopped, cooked meat
one-quarter cup matzoh meal

Cook and mash peeled potatoes. Add eggs, seasoning, and matzoh meal. Mix thoroughly. Divide this dough in eight pieces. Brown onion in two tablespoons chicken fat and add meat. Make large flat cakes of potato mixture. Put one tablespoon meat mixture in center of each cake. Fold edges over mixture and press together tightly so filling is completely covered. Brush tops with remaining fat. Bake in well-greased pan at 375 degrees for about thirty minutes, or until well browned. This serves six.

Mrs. Elsie Kunin,
17 Acton Avenue, Toronto.

★

Sabbath Candles will be kindled on
Friday, March 31, at 6.05 p.m., in Montreal
Friday, March 31, at 6.29 p.m., in Toronto
Friday, April 7, at 6.13 p.m., in Montreal
Friday, April 7, at 6.37 p.m., in Toronto

★

Iyar 1, 5721, falls on Monday, April 17

★

The First Passover Seder is on Friday, March 31

CLASS IN COOKERY

PASSOVER FRUIT CAKE

six eggs separated
one and one-half cups sugar
one-half cup oil
one cup matzoh meal
one cup nuts
one small carrot
juice and rind of one lemon
juice and rind of one orange

Beat egg yolks and sugar together. Add grated carrot, juice and grated rind of lemon and orange, and mix well. Beat egg whites till stiff and add to mixture, also chopped nuts. Fold in matzoh meal gently and blend. Pour batter into a slightly greased, nine-by-nine-inch baking pan, and bake at 325 degrees for one hour.

Mrs. H. Galler,
7820 de l'Epee Avenue, Montreal.

PASSOVER MASHED POTATO KNEIDLACH

two cups mashed potatoes
one teaspoon salt
two eggs, slightly beaten
two-thirds cup matzoh meal

Add salt and eggs to cooled, mashed potatoes and mix well. Add just enough matzoh meal to hold mixture together. Form into balls the size of walnuts. Drop into boiling salted water and cook twenty minutes. Drain well and spread with chicken fat. Brown at 400 degrees. This serves four to six.

Mrs. B. Morris,
559 Melrose Avenue, Toronto.

PASSOVER MOIST BANANA CAKE

seven eggs
one cup sugar
one-quarter teaspoon salt
three-quarters cup cake meal
one-quarter cup potato flour
one cup mashed ripe bananas
one-half cup finely chopped walnuts

Beat egg whites stiff. Set aside. Beat together: yolks, sugar, and salt, to thickness of cake batter (five minutes in high speed mixer). Blend cake flour, and potato flour, with yolk mixture. Add mashed bananas. Fold in stiffly beaten eggs. Add walnuts. Pour into ungreased, nine-inch tube-pan. Cut through batter several times with spatula or knife blade, to work out bubbles. Bake at 325 degrees, for 45 to 50 minutes, or until top springs back when touched lightly. Invert and cool.

Mrs. H. Silverman,
12 Dorchester Avenue, Toronto.

PASSOVER MATZOH MEAL MANDELACH

three eggs
two-thirds cup of cake meal
one-half teaspoon potato flour
one-eighth teaspoon salt

Beat eggs and add cake meal, potato flour, and salt. Knead and roll out one-quarter inch thick. Cut into small squares. Fry in deep, hot oil until brown. Remove and drain on absorbent paper. Serve in hot soup.

Mrs. L. Geller,
16 Fairleigh Crescent, Toronto.

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Social Notes — Montreal

Mr. and Mrs. Gerald Bronfman, and children, Joan, Corinne, Judith, and Jeffrey, 475 Roslyn Avenue, are joining Mr. and Mrs. Harry Bronfman, 3617 Westmount Boulevard, at the Sterling Hotel, in Miami Beach, Florida.

Mr. and Mrs. Edward Solomon, 127 Arlington Avenue, returned from the Hollywood Beach Hotel, in Miami Beach, Florida.

Mr. and Mrs. William Gittes, 2162 Sherbrooke Street West, are spending a holiday in Las Vegas, Nevada.

Mr. and Mrs. A. Liverant, 4300 Western Avenue, spent some time at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. Bernard Dubow, 5201 Cote St. Antoine Road, returned after spending a holiday at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. L. Miller, and daughters, Laurie Ann, and Audry Rose, 12 Chesterfield Avenue, have returned from a three-week vacation accompanied by her mother, Mrs. E. Cooper, 32 Springfield Avenue. Motoring both ways, they spent two weeks in Miami Beach, Florida, and on the return trip stopped in Daytona Beach.

Mr. and Mrs. William Grossman, 5765 Cote St. Luc Road, spent ten days in New York.

Mr. and Mrs. Eric S. Helfield, 8104 Kildare Avenue, are spending the first days of Passover with her parents, Dr. and Mrs. Wilfred Gallay, of Rockliffe Park, Ottawa, Ont.

Mr. and Mrs. I. Farber, 4530 Circle Road, spent six weeks in Los Angeles, Cal.; Mexico; and Las Vegas, Nevada.

Mr. and Mrs. P. M. Zaltzman, Goyer Avenue, are spending Passover with their son-in-law and daughter, Mr. and Mrs. Edwin Klein (Rhoda), and Michael and Robert, of Lynn, Mass.

Here for the bar-mitzvah of Joel, son of Mr. and Mrs. Ben Matlin, 5575 Pinedale Avenue, who was called to the Reading of the Law, at Shaare Zion Synagogue, were: Mr. and Mrs. Joseph Davis, of Columbus, Ohio; Mr. and Mrs. Murray Beckenstein, Mr. and Mrs. Sydney Kosann, Mrs. Ida Insky, and Robert Kass; all of New York.

Mr. and Mrs. Jack Blumenthal, and David, formerly of 379 Dufferin Road, have taken up residence at 2290 Laird Boulevard.

Mr. and Mrs. Jack Barnett, 5255 Cote St. Luc Road, spent some time at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. Alton Bregman, 5020 Macdonald Avenue, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Bregman is the former Miss Eleanor Goldberg, daughter of Mr. and Mrs. Sol Goldberg, 876 Rockland Avenue. Mr. Bregman is the son of Mr. and Mrs. Julius Bregman, 2935 Soissons Avenue.

Miss Sandra Farber, of Tulsa, Oklahoma, is spending two months with her grandparents, Mr. and Mrs. Samuel Farber, 4785 Plamondon Avenue.

Mr. and Mrs. Allan Ikeman, 5674 Clanranald Avenue, spent a two-month holiday in Miami Beach, Florida.

Mrs. S. Dalfen, 4774 Meridian Avenue, spent a holiday in Miami Beach, Florida.

Mrs. Alex Raider, 5558 Pinedale Avenue, spent two weeks in Miami Beach, Florida.

Here for the bar-mitzvah of Allan Michael, son of Mr. and Mrs. Ben Segal, 2165 Johnson Street, who was called to the Reading of the Law, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue, were: Mr. and Mrs. I. Fox, of Tulsa, Oklahoma; Mr. and Mrs. Jack Dwarin, and Nadine, and Leslie; Seymour Dwarin, Miss Doris Feinstein, and Mr. and Mrs. Harry Ross; all of New York; and Mr. and Mrs. Henry Katz, and Jacqueline, of Orange, N. J.

Mr. and Mrs. A. Eichenbaum, and Marilyn, 6640 Trans Island Avenue, are spending Passover in Ste. Agathe, Que.

Miss Rose Itzkovitch, of New York, formerly of Montreal, spent several days with her mother, Mrs. Goldie Itzkovitch, 4577 La Peltrie Street.

Mr. and Mrs. Charles Sacks, 486 Glengarry Avenue, were at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. J. Lubin, 4635 Clanranald Avenue, spent a holiday at the Sans Souci Hotel, in Miami Beach, Florida.

In Chicago, Ill., for the marriage of Miss Charlotte Moses, daughter of Dr. and Mrs. Robert Moses, to Philip Siets, son of Mr. and Mrs. Samuel Siets, of Albany, N. Y., were: Mr. and Mrs. William M. Katz, 4348 Madison Avenue; Mrs. S. Hyman, 3647 Durocher Avenue; and David Katz, 8161 Birnam Avenue; uncles and aunts of the groom.

Mr. and Mrs. Kalman Black, of Toronto, Ont., are spending Passover with her mother, Mrs. Esther Richler, 5375 Plamondon Avenue.

Mrs. Hannah Klein, 2375 Stevens Street, spent some time at the Blackstone Hotel, in Miami Beach, Florida.

Mr. and Mrs. Ruby Dorfman, 4890 Chabot Street, spent a month in Miami Beach, Florida.

Mr. and Mrs. Igor Kaplan, and sons, Michael, aged four years; and William, three, 123 Clanton Park Road, Toronto, Ont., are spending Passover with his parents, Mr. and Mrs. Bernard Kaplan, 6275 Northcrest Place.

In Toronto, Ont., for the marriage of Miss Thelma Daiter, daughter of Mr. and Mrs. Harry Daiter, 64 Kensington Avenue, to Herbert Sherman, son of Mr. and Mrs. Hyman Sherman, 263 Borden Street, all of Toronto, which took place at Beth Tzedec Synagogue, were: Mr. and Mrs. Earl Glance, 4086 Marlowe Avenue; Dr. and Mrs. Jack Chalouch, 8725 St. Lawrence Boulevard; and Mr. and Mrs. Harry Rosenbloom, 6288 Trans Island Avenue.

Harvey Klerer, of Toronto, Ont., will be here for the marriage of Miss Frema Shuster, daughter of Mr. and Mrs. Charles Shuster, 6785 Mountain Sights Avenue, to Seymour Goldstein, son of Harry Goldstein, 7352 Ostell Crescent, and the late Mrs. Ethel Goldstein, on March 29, at Beth Moishe Synagogue.

Mr. and Mrs. Issie Sternthal, and Michael, and David, 5585 Stirling Avenue, are spending Passover in Ste. Agathe, Que.

Mr. and Mrs. Morris Feinstein, 20 Glenmore Road, will leave shortly to spend six weeks in Europe and Israel.

Mr. and Mrs. Louis Shetzer, 1900 Clinton Avenue, are spending Passover at the Alamac Hotel, in Miami Beach, Florida.

Mrs. Clara Levi, 4000 Dupuis Avenue, is spending Passover in Ste. Agathe, Quebec.

Mr. and Mrs. Samuel Shetzer, 810 Wilder Avenue, are spending Passover in Miami Beach, Florida.

Mr. and Mrs. Irving Rosen, formerly of 3072 Van Horne Avenue, have taken up residence in Miami, Florida.

Mr. and Mrs. A. Spira, 631 De l'Epee Avenue, are spending Passover with her brother and sister-in-law, Mr. and Mrs. John Hanos, and George, Steven, and Judy, of Chicago, Ill.

Mr. and Mrs. H. Halickman, 83 McNider Avenue, were at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. M. Maklan, 5251 Lemieux Avenue, spent a vacation at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. R. Pinsky, 6351 DeVimy Avenue, will take up residence at 6160 Macdonald Avenue.

Mr. and Mrs. Jason Marcovitz, 5860 Decelles Place, spent their wedding trip in Miami Beach, Florida. Mrs. Marcovitz is the former Miss Soshy Judith Teicher, daughter of Rabbi and Mrs. Isaac Teicher. Mr. Marcovitz is the son of Mr. and Mrs. Frank Marcovitz, 724 McEachran Avenue.

Mr. and Mrs. A. Reisman, and Sidney Michael, and Audrey Susan, of Buffalo, N. Y., are spending Passover with her parents, Mr. and Mrs. Charles Schachet, 5365 Esplanade Avenue.

Mrs. Rose Schipper, of New York, is spending Passover with her sister-in-law, Mrs. Ann Schipper, 895 Stuart Avenue.

Mrs. Ella Block, and son, Daniel Block, 5398 Waverley Street, are taking up residence at 1045 St. Viateur Street West.

Mr. and Mrs. David Meyer, of New York, are spending Passover with their nephew and niece, Mr. and Mrs. B. Meyer, and Isaac and Jack, 837 Bloomfield Avenue.

Miss Addie Block, of New York, formerly of Montreal, is spending Passover with her mother, Mrs.

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Ella Block, and Daniel Block, 5398 Waverley Street.

Mr. and Mrs. M. Rothstein, 6305 DeVimy Avenue, spent two weeks in Miami Beach, Florida.

Dr. M. M. Finkelstein, 360 Pine Avenue West, attended the American College of Allergists meeting in Dallas, Texas.

Mr. and Mrs. Zalton Weisz, and George, 735 Stuart Avenue, are spending a week in Chicago, Ill.

Mr. and Mrs. Marvin Salzberg, of Bronx, N. Y., spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Salzberg is the former Miss Fransyl Jacobson, daughter of Mr. and Mrs. Sol Jacobson, 8436 Bloomfield Avenue. Mr. Salzberg is the son of Mrs. Gussie Salzberg, of New York, and the late Arthur Salzberg.

Mr. and Mrs. L. Kornberg, 120 Marquette Avenue, Toronto, Ont., are visiting Mr. and Mrs. Harry Cohen, 780 De l'Epee Avenue.

Mr. and Mrs. Ben Hazanoff, 5052 Westbury Avenue, are spending some time in Miami Beach, Florida.

Mr. and Mrs. Louis Tannenbaum, of Toronto, Ont., spent their wedding trip in Honolulu, and Europe. Mrs. Tannenbaum is the former Miss Erika Gottlieb, daughter of Mr. and Mrs. Arnold Gottlieb, 4985 Cote St. Luc Road. Mr. Tannenbaum is the son of the late Mr. and Mrs. A. Tannenbaum.

Mr. and Mrs. B. Fraistat (Claire), of Yonkers, N. Y.; and her brother-in-law and sister, Mr. and Mrs. K. Aberman (Roslyn), of Albany, N. Y.; and their uncles and aunts, Mr. and Mrs. B. Singer (nee Irene Kirshner), and Mr. and Mrs. R. Fishman (nee Ruth Kirshner), of Bronx, N. Y., were here for the funeral of Mrs. Annie Kirshner Greenberg, 4090 Plamondon Avenue, the mother of Mrs. Fraistat and Mrs. Aberman.

Mr. and Mrs. Samuel Sacks, 765 Lanark Crescent, spent a holiday at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. Max Rosen, and sons, Harold and Barry Rosen, 1572 Van Horne Avenue, will celebrate the first Passover Seder with their son-in-law and daughter, Mr. and Mrs. Ralph Berg, and Ian Howard, and Neil, 5741 Northmount Avenue; and Mrs. Ruth Officer and daughter, Miss Sheila Officer, 3225 Appleton Avenue. Barry Rosen will ask the Four Questions.

Samuel Stattner, 3290 Goyer Avenue, will celebrate his eighty-third birthday on April 11. Mr. Stattner has two sons and daughters-in-law: Mr. and Mrs. A. Stattner (Clara Goldman), 5545 Lyndale Avenue; Dr. and Mrs. Philip Stattner (Ray Belson), 531 Rockland Avenue; a son-in-law and daughter, Mr. and Mrs. Henry Small (Bella Stattner), 4940 Cumberland Avenue; six grandchildren; and seven great-grandchildren.

Mr. and Mrs. Chaskel Lichtenfeld, 1065 Van Horne Avenue, gave a party at their home with twenty guests present to celebrate the thirteenth birthday of their daughter, Judy; sister of Pearl, aged sixteen years. There was a white and pink birthday cake.

Mr. and Mrs. Chaskel Lichtenfeld, 1065 Van Horne Avenue, gave a party with forty-five guests present in the Boot Room, of Piazza Tomasso, to celebrate the sixteenth birthday of their daughter, Pearl; sister of Judy, aged thirteen years. Mrs. Lichtenfeld wore a black and white, silk, print suit; and had a corsage of red and white carnations. Pearl wore a red dress; and her wristlet was of white carnations. A red and white birthday cake was arranged with red and white carnations.

Mr. and Mrs. Irving Moses, 6655 Decelles Avenue, entertained at a supper party to celebrate the first birthday of their son, Randy, at the home of his godparents, Mr. and Mrs. Harry Cappel, 669 Caven Circle. Present were: Mr. and Mrs. Harry Moses, Mr. and Mrs. Nathan Goldberg, Mr. and Mrs. Ronald Cohen, and Marla and Sherri Ann; Mr. and Mrs. Harry Levine, Mrs. Rose Cohen, Mrs. B. Klaiman, Mayda and Peter, children of Mr. and Mrs. Raymond Klaiman; Morton Moses, Gary Melamed, and Elaine Cappel. A white birthday cake, with blue candy rosebuds, adorned the table.

Mrs. H. Farr, 5759 McAlear Avenue, entertained twenty-five guests at a luncheon at Miss Montreal, to celebrate the sixteenth birthday of her daughter, Phyllis; sister of Rhoda, aged twelve years. Phyllis wore a navy-blue-coloured cotton dress, trimmed with white lace, made with short sleeves, full skirt; and had a bouquet of red baby roses.

Mrs. Harry Richler, 4040 La Peltrie Street, entertained forty guests at a tea at 1215 Van Horne Avenue, in honour of her daughter, Miss Rhoda Richler, and the fiancee of Kenneth Bessner, son of Mr. and Mrs. Saul Bessner, 4561 Linton Avenue. Miss Richler wore a white, brocaded sheath, made with a scooped neckline; and had a corsage of red roses. Spring flowers decorated the table.

Mr. and Mrs. Abe Green, 2430 Badeaux Street, gave a party in the Boot Room, of Piazza Tomasso, to celebrate the sixteenth birthday of their daughter, Eleanor; sister of Marilyn, aged twelve years; granddaughter of Mrs. Sarah Green, 3948 Clark Street, and the late Max Green; and of Mr. and Mrs. Nathan Abramovitch, 5305 Esplanade Avenue. Eleanor wore a pale green dress; and had a bouquet of yellow carnations. The table was trimmed with a white, yellow, and green birthday cake and white and yellow carnations.

Mr. and Mrs. Morton Steinman, 4865 Lacombe Avenue, entertained forty-five guests at their home at a buffet supper in honour of his parents, Mr. and Mrs. Myer Steinman, 5010 Lacombe Avenue, who left on the S. S. Olympia, for a trip to Israel and the continent. They will be in Israel for Passover and will celebrate the thirteenth anniversary of the State of Israel. Mrs. Myer Steinman wore a blue shantung sheath; and had a corsage of white orchids. The hostess wore a beige, knitted sheath, and its own jacket; with a corsage of pink carnations. The table was trimmed with an arrangement of red and white carnations.

Mr. and Mrs. M. Klepper, 670 Caven Circle, entertained fifty guests, in the Persian Room of Ruby Foo's, to celebrate the sixteenth birthday of their daughter, Gloria; sister of Lawrence Klepper; granddaughter of Mrs. Fannie Klepper, 2140 Van Horne Avenue, and the late Harry Klepper; and of Mrs. Sarah Barnoff, 3900 Bouchette Avenue, and the late Jack Barnoff. Mrs. Klepper wore a beige, two-piece silk suit; with a beige straw hat; and had a corsage of red roses. Gloria wore a lilac-coloured silk brocaded dress; with a bouquet of red roses. A pink and white birthday cake, with spring flowers, adorned the table.

Mr. and Mrs. Joseph Shtull, 5270 Byron Avenue, gave a luncheon at Miss Montreal, to celebrate the sixteenth birthday of their daughter, Edith; sister of Miss Roslyn Shtull; and Mortimer, aged eleven years; granddaughter of Mrs. Bluma Shtull, 201 Villeneuve Street West; and the late Kassul Shtull; and of Louis Shaffran, 4145 Decarie Boulevard, and the late Mrs. Rebecca Shaffran. Mrs. Shtull wore a mauve knitted sheath, made with a scooped neckline; and short sleeves. Edith wore a white, knitted dress which had a round neckline; and short sleeves; and a bouquet of white and blue roses. The table was arranged with a white and blue birthday cake; and spring flowers.

Mr. and Mrs. Hyman Witt, 2328 Fulton Road, entertained seventy-one guests at a luncheon at Miss Montreal, to celebrate the sixteenth birthday of their daughter, Judie; sister of Phyllis, aged twelve years; and Marilyn, and Susan, twins, aged eight years; granddaughter of Mrs. Sarah Crystal, of that address, and the late Joseph Crystal; and of the late Mr. and Mrs. H. Witt. Mrs. Witt wore a blue, peau de soie sheath, made with a square neckline; and had a corsage of white carnations. Judie wore a green, sheer organza dress; and a wristlet of yellow carnations. A white and pink birthday cake and a centerpiece of white and pink carnations trimmed the table.

Mr. and Mrs. Phillip Ship, 1360 Ouimet Street, entertained thirty-five guests at their home to celebrate the birthdays of their children, Rhonda, aged four years; and Robert, one. They are the grandchildren of Mr. and Mrs. Harry Richler, 4040 La Peltrie Street; and of Mr. and Mrs. Alec Ship, 4200 Bouchette Avenue; great-grandchildren of Mrs. Mary Olishansky; of Mr. and Mrs. Nathan Gottheil; and of Mr. and Mrs. D. Ship; all of Montreal. Present with the above were: Mr. and Mrs. Harry Olishansky, and Shirley, and Lewis; Mr. and Mrs. Stanley Blonder, and Laurie Gail; Mr. and Mrs. Paul Bessner, and Anna; Mr. and Mrs. Moe Ship, Mr. and Mrs. Ben Mittleman, and Steven, and Linda; Mr. and Mrs. Morton Bilmes, and Samuel, Mr. and Mrs. Frank Korzenstone, Miss Rhoda Richler, Kenneth Bessner, and Peter Ship. A chocolate cake,

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with pink and blue icing, decorated the table.

Mrs. Bernard Brown, 4775 Vezina Avenue; and Miss Judy Arlin, 873 Rockland Avenue, entertained at the home of the latter at a tea for Miss Frema Shuster, daughter of Mr. and Mrs. Charles Shuster, 6785 Mountain Sights Avenue, and the fiancee of Seymour Goldstein, son of Harry Goldstein, 7352 Ostell Crescent, and the late Mrs. H. Goldstein; and for Miss Sharon Segall, daughter of Mr. and Mrs. Jack Segall, 4615 Bourret Avenue, and the fiancee of Stanley Asher, son of Mr. and Mrs. Harry Asher, 5855 Park Avenue. Mrs. Brown was in a navy-blue, silk suit. Miss Judy Arlin wore a beige, cotton sheath. Their corsages were of baby pink roses. Miss Frema Shuster was in a white, pleated sheath, made with a green cummerbund; and a matching white sweater, with green collar and cuffs; and her corsage was of white carnations.

Mr. and Mrs. Norman Holtzman, 1487 Mercantile Avenue, gave a party at their home to celebrate the third birthday of their daughter, Gail Lynn; sister of Zachary Brian, born, on February 23. She is the granddaughter of Mrs. Goldie Itzkovitch, 4577 La Peltrie Street, and the late Joseph Itzkovitch; and of Mrs. Clara Holtzman, of Miami, Florida, and the late Zacharias Holtzman. Gail Lynn wore a white, smocked party dress. Present were her grandmother; and Mr. and Mrs. Saul Gottheil, and Barbara, and Jeffrey; Mr. and Mrs. Marvin Hyatt, and Shelley, and Michael; Mr. and Mrs. Irving Parker, and Ellen Robin, and Steven; Mr. and Mrs. Leonard Sculnick, and Stanley; and Irwin Itzkovitch. A white birthday cake, with pink and blue icing, decorated the table.

Mr. and Mrs. Samuel Baimel, 6272 Clanranald Avenue, were honoured at a surprise party on their fiftieth wedding anniversary, given by their children at the home of their son and daughter-in-law, Mr. and Mrs. John Baimel, 5261 Mariette Avenue. They have another son and daughter-in-law, Mr. and Mrs. Eli Baimel, 3235 Goyer Avenue; a daughter, Miss Selma Baimel; and four grandchildren: Linda Marilyn and Neil Howard, children of Mr. and Mrs. John Baimel; and Stephen and Edward, sons of Mr. and Mrs. Eli Baimel. Mr. Baimel is the brother of Hershel Baimel, 5288 St. Urbain Street; Mrs. Baimel is the sister of Morris Bauman, 5931 Dolbeau Avenue; Moe Bauman, 5574 Randall Avenue; and Mrs. Annie Fishman, 4100 Dupuis Avenue. Mrs. Samuel Baimel wore a green, brocaded silk dress, with a heart-shaped neckline; cape sleeves; and a matching jacket, made with three-quarter-length sleeves. Her corsage was of orange-coloured Talisman roses, and trimmed with gold-coloured ribbon. The table held a three-tiered white and gold-coloured wedding cake; and the room was decorated with white streamers, gold-coloured horseshoes, and a large, gold-coloured number fifty.

Mr. and Mrs. Peter Luffer, 5399 Bourret Avenue, celebrated the bar-mitzvah of their son, Charles, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Spanish and Portuguese Synagogue. He is the brother of Laura, aged fourteen years; and Natalie, four; grandson of Mrs. Clara Levi, 4000 Dupuis Avenue, formerly of Winnipeg, Man. Kiddush was observed. The following evening Mr. and Mrs. Luffer entertained one hundred guests at a cocktail party at their home. Mrs. Luffer wore a gold-coloured, silk shantung sheath, made with a scooped neckline; and short sleeves; and a corsage of gold-tinted orchids. Mrs. Levi, grandmother, was in a navy-blue, silk shantung gown, which had a scooped neckline, trimmed with matching organza; and a corsage of pink roses. Laura wore a green, silk printed dress; and had a bouquet of yellow baby roses. The table was decorated with a blue and white bar-mitzvah cake and blue and white carnations.

Mr. and Mrs. Samuel Tabak, 6101 Wilderton Crescent, celebrated the bar-mitzvah of their son, Peter Harvey, who was called to the Reading of the Law, at Adath Israel Synagogue. He is the brother of Gerald Tabak; Susan, aged nine years; and Sharon Cora, six and one-half; grandson of Mrs. Ida Copoloff, of that address. Kiddush was observed. The next evening Mr. and Mrs. Tabak received two hundred guests at a dinner-dance in the Synagogue hall. The hostess wore a white peau de soie sheath, made with a lace bodice which was designed with a high neckline; and cape sleeves; and an over-skirt of white lace. Mrs. Copoloff, grandmother, was in a blue print organza gown, over blue silk; with a hat of that colour; and had a corsage of pink carnations. Seated at the head table with the family were: Rabbi Charles Bender, Cantor E. Goldberger, and Mr. and Mrs. Philip Copoloff. Rabbi Bender asked a blessing over the challah, and Cantor E. Goldberger said Grace. A blue and white bar-mitzvah cake was arranged with centerpieces of white, blue, and red carnations. Here for the celebration were: Mr. and Mrs. S. Lebovits, and Judy, and Susan, of Prescott, Ont.; and Mr. and Mrs. M. Samye, and Ruth, of Pembroke, Ont.

Mr. and Mrs. Joseph Waterman, 74 Villeneuve Street West, celebrated the bar-mitzvah of their son, Stephen, who was called to the Reading of the Law, at Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue. He is the brother of Miss Marilyn Waterman. Kiddush was observed. That evening Mr. and Mrs. Waterman were hosts at a dinner dance in the Synagogue hall. Mrs. Waterman wore a blue, peau de soie gown, made with a V-neckline; and a draped skirt; and her flowers were a corsage of white orchids. Miss Marilyn Waterman was in a white peau de soie gown, with an overskirt of white lace; and had a wristlet of white carnations. Those who lit the candles were: Mr. and Mrs. H. Gittelman, Mr. and Mrs. A. Reback, Mr. and Mrs. Nathan Reback, Mr. and Mrs. M. Reback, Mr. and Mrs. M. Sweet, Mr. and Mrs. A. Triansky, Mr. and Mrs. H. Gittleman, Mr. and Mrs. E. Aranoff, Mr. and Mrs. M. Triansky, Mr. and Mrs. H. Steckler, Mr. and Mrs. D. Veninsky, Mr. and Mrs. S. Waterman, and Miss Marilyn Waterman, the bar-mitzvah boy, and his parents. Seated at the head table with the family were: Mr. and Mrs. A. Triansky, Mr. and Mrs. H. Gittelman, Mr. and Mrs. M. Sweet, Mr. and Mrs. A. Reback, Mrs. Sophie Sweet, and Mrs. Harry Cohen. The bar-mitzvah boy spoke. A. Triansky asked a blessing over the challah. A blue and white bar-mitzvah cake, with blue and white carnations, centered the table.

Mr. and Mrs. Jack J. Bernstein, 5736 Westluke Avenue, celebrated the bar-mitzvah of their son, Barry Thomas, who was called to the Reading of the Law, at Beth Zion Synagogue. He is the brother of Susan Eleanor, aged eight years; and Sheryl Gail, five; grandson of Mr. and Mrs. Louis Udashkin, 5586 Clanranald Avenue; and of Mr. and Mrs. Max Bernstein, 4625 Plamondon Avenue. Kiddush was observed. That evening, Mr. and Mrs. Bernstein were hosts to two hundred guests at a dinner dance in the Synagogue hall. Mrs. Bernstein wore a white silk gown, appliqued with lace and coloured beads, and cut with a low neckline; and full skirt. Mrs. Udashkin wore a champagne-coloured, chiffon sheath, re-embroidered with lace appliques, which had a low neckline; and short sleeves; Mrs. Max Bernstein, was in a blue, silk sheath; with short sleeves. Seated at the head table with the family were: Rabbi Sydney Shoham, and Cantor Tibor Holczer. The bar-mitzvah boy spoke. Rabbi Shoham asked a blessing over the challah. A white and red bar-mitzvah cake was combined with centerpieces of red carnations and white pom-poms to decorate the table. Here for the occasion were: Mr. and Mrs. Irving Yasgur, of Mamaroneck, N. Y.; Mr. and Mrs. Milton Wasserman, of Pittsburgh, Pa.; and Mr. and Mrs. A. Bloom, and Miss Doris Koffman, of Ottawa, Ont.

Mr. and Mrs. Simon Anisman, 5273 Park Avenue, celebrated the bar-mitzvah of their son, Hyman, who was called to the Reading of the Law, at Beth Moishe Synagogue. Kiddush was observed. The following evening Mr. and Mrs. Anisman were hosts to two hundred and sixty-five guests at a dinner dance in the Synagogue hall. Mrs. Anisman wore a white gown of antique satin appliqued with lace encrusted with seed-pearl-beads; and a small, matching hat scattered with crystals; and her flowers were a corsage of pink roses. Those who lit the candles were: Mr. and Mrs. S. Anisman, Mr. and Mrs. M. Eisenstein, Mr. and Mrs. A. Lieberman, Mr. and Mrs. P. Petersel, Mr. and Mrs. L. Lieberman, Mr. and Mrs. A. Goodman, Dr. and Mrs. J. Pfeiffer, Mr. and Mrs. I. Tencer, Mr. and Mrs. M. Rosenblatt, Mr. and Mrs. E. Weisglas, Mr. and Mrs. K. Weisglas, Mr. and Mrs. N. Schwartz, Mr. and Mrs. B. Margolese, and Misses Susan and Helen Petersel; and Ben and Martin Lieberman. Seated at the head table with the family were: Rabbi and Mrs. J. J. Zlotnick, Rabbi J. Klein, Hyman's teacher, and Mrs.

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Klein; Mr. and Mrs. M. Eisenstein, Mr. and Mrs. P. Petersel, Mr. and Mrs. A. Lieberman, Mr. and Mrs. A. Goodman, Mr. and Mrs. N. Schwartz, Mr. and Mrs. M. Rosenblatt, and Mr. and Mrs. B. Margolese. The bar-mitzvah boy spoke. Rabbi J. J. Zlotnick asked a blessing over the challah. The head table was covered with a lace tablecloth, and centered with a blue and white bar-mitzvah cake, white and red roses, and gold-toned candelabra. Mr. and Mrs. P. Petersel and daughters, Misses Susan and Helen Petersel, of New York, were here for the occasion.

BIRTHS

Born, to Mr. and Mrs. Jack Dell (Zidel) (nee Vera Leopold), 5700 Park Haven Avenue, on March 9, at the Royal Victoria Hospital, a son, Richard Maurice; brother of Elliot, aged two years; grandson of Mr. and Mrs. Henry Leopold, 4302 Isabella Avenue; and of Mrs. Dora Zidel, 5307 King Edward Avenue, and the late Elliot Zidel; great-grandson of A. Samuels, 4696 De Grandpre Street. Godparents are Marvin Leopold, 51 Sunnyside Avenue, uncle; and Mrs. Oscar Friefield, 5764 Fairside Avenue, aunt. Mr. Leopold, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Robert Marcus (nee Helen Schwarz), 4950 Bourret Avenue, on March 11, at the Jewish General Hospital, a son, Jeffrey Neil; grandson of Mr. and Mrs. Moe Marcus, 5140 Bessborough Avenue, who are the godparents; and of Sidney Schwarz, 5595 Beaucourt Avenue, and the late Mrs. Rose Schwarz. Mr. Schwarz, grandfather, held the baby during the ceremony.

ENGAGEMENTS

Mr. and Mrs. Saul Goodkowsky, of Brookline, Mass., and Old Orchard Beach, Maine, announce the engagement of their daughter, Miss Dorothy Ann Goodkowsky, to Theodore Allen Cone, son of Mr. and Mrs. Jacob J. Cohen, of New York. The marriage will take place on May 14. Miss Goodkowsky is an alumna of Vassar College. Mr. Cone attended New York University, School of Engineering, and did graduate work at Carnegie Institute of Technology.

BAR-MITZVAHS

Allan Michael, son of Mr. and Mrs. Ben Segal, 2165 Johnson Street, was called to the Reading of the Law, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue. He is the brother of Kenneth, aged nine years; Nadine, seven; and Paula, five; grandson of Mr. and Mrs. J. Kazdym, of New York; and of Mrs. Goldie Segal, 4820 St. Catherine Road, and of the late Pincus Segal. Kiddush was observed.

David Joseph, son of Mr. and Mrs. Irving Cransky, 6665 Macdonald Avenue, will be called to the Reading of the Law, in celebration of his bar-mitzvah on April 15, at Chevra Kadisha-Bnai Jacob Synagogue. He is the brother of Benita, aged sixteen years; and Stephen, eleven; grandson of Jack Jakin, 8560 Stuart Avenue, and the late Mrs. Ida Jakin; and of Mrs. Esther Cransky, 6665 Macdonald Avenue, and the late Ben. Cransky. A Kiddush-luncheon in the Synagogue hall will follow the services.

IN MEMORIAM

FAIERMAN: In loving memory of a dearly beloved husband and devoted father, Nathan Faierman, who passed away suddenly on April 11, 1947, the seventh day in Passover.

No one knows the deep sorrow in
our hearts as we light the
fourteenth candle.
No one knows how sadly we miss
you.
No one knows the bitter pain
we have suffered since we
have lost you.
Our dearest, life hasn't been the
same.

Ever remembered by his wife, Razel; children; and grandchildren.

DEATHS

Owsej Roskies, 484 Prince Albert Avenue, died suddenly in Miami, Florida, on Friday, March 10, at the age of seventy-seven years. He is survived by his wife, Mrs. Esther Weinthraub Roskies; three sons: Henry, 3453 Grey Avenue; Nathan, 5577 Pinedale Avenue; Arthur, 5880 Dolbeau Avenue; eight grandchildren: Debbie, Gregory, and Monica, children of Mr. and Mrs. Henry Roskies; David, Jack, and Arlene, children of Mr. and Mrs. Nathan Roskies; Jonathan and Naomi, children of Mr. and Mrs. Arthur Roskies; and two brothers: Enoch Roskies, 571 Grosvenor Avenue; and Leo Roskies, 17 Pagnuelo Avenue. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated, assisted by Rabbi P. Hirschprung. Burial was at Shaar Hashomayim Cemetery. Born in Bialystok, Poland, Mr. Roskies moved to Budapest in 1925, where he established the largest textile factory in Hungary. In 1939 he came to Canada with his family and founded woolen mills in Huntingdon, Quebec, which during the war supplied the Canadian armed forces with uniform and blanket cloth. Mr. Roskies took an active part in many philanthropic enterprises in Canada and in Israel. Orthodox Jewish Seminaries were his special interest.

Mrs. Annie Kirshner Greenberg, 4090 Plamondon Avenue, died on March 12. She is survived by her husband, Abraham Greenberg; four sons: Harold, 1764 Hartenstein Street; Harvey, Sydney, and Ian; four daughters: Mrs. A. Schmetterer (Rita), 2282 Louisbourg Street; Mrs. L. Levy (Evelyn), 4090 Plamondon Avenue; Mrs. B. Fraistat (Claire), of Yonkers, N. Y.; Mrs. K. Aberman (Roslyn), of Albany, N. Y.; ten grandchildren: Naomi, Sheldon, and Saundra Gail Schmetterer; Joel and Stephen, sons of Mr. and Mrs. Harold Greenberg; Jeffrey Levy; Eric and Bruce Fraistat; Etta and Jill Aberman; her mother, Mrs. Pearl Fefferman, 3205 Linton Avenue; five brothers: Jack, 5192 Borden Avenue; Nathan, 4990 Maplewood Avenue; Gordon, 5950 Souart Avenue; Morris, 3205 Linton Avenue; Harry, 575 Glengarry Avenue; and four sisters: Mrs. S. Bigman (Lily), 3285 Barclay Avenue; Mrs. S. Liebfreund (Esther), of Brooklyn, N. Y.; and Mrs. B. Singer (Irene), and Mrs. R. Fishman (Ruth), both of Bronx, N. Y. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at King Edward Sick Benefit Society Cemetery.

Mrs. Jane Segal Kirshenberg, 2202 Goyer Avenue, the widow of David Kirshenberg, died at her home of Friday, March 10. She is survived by a son, Nathan, 5982 Mountain Sights Avenue; two daughters: Mrs. I. Brotman (Sarah), 2101 Barclay Avenue; Mrs. H. Geller (Eva), 2202 Goyer Avenue; eight grandchildren; a brother, Samuel Segal, 769 Davaar Avenue; and three sisters: Mrs. H. Hyman (Yetta), 7129 Grand Boulevard; Mrs. J. Karpman (Sarah), 1350 Lajoie Avenue; and Mrs. H. Rosen, (Bessie), 4910 Sherbrooke Street West. She was the mother of the late Harry Kirshenberg; and Mrs. H. Cohen (Lily). Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Poale Zedek Cemetery.

Max Monieson, 7860 Mountain Sights Avenue, died on Sunday, March 12, at the Jewish General Hospital. He is survived by his wife, Patricia Morgan Monieson; a daughter, Mrs. A. Bobb (Norma), 7740 Mountain Sights Avenue; a granddaughter, Linda Shari Bobb; four brothers: Philip, 1844 Lajoie Avenue; Hyman, of Chicago, Ill.; Theodore, 7940 Durocher Avenue; Barney, 2166 St. Luke Street; and three sisters: Mrs. E. Tartick (Florence), 883 Edward Charles Avenue; Mrs. H. Robinson (Helen), of Chicago, Ill.; and Mrs. M. Strasberg (Martha), 2940 Brighton Avenue. Funeral services took place from Paperman's. Rabbi J. J. Zlotnick officiated. Burial was at the Hebrew Sick Benefit Society cemetery.

Mrs. Jane Segal Kirshenberg, 2202 Goyer Avenue, the widow of David Kirshenberg, died at her home on Friday, March 10. She is survived by a son, Nathan, 5982 Mountain Sights Avenue; two daughters: Mrs. I. Brothman (Sarah), 2101 Barclay Avenue; Mrs. H. Geller (Eva), 2202 Goyer Avenue; eight grandchildren; a brother, Samuel Segal, 769 Davaar Avenue; and three sisters: Mrs. H. Hyman (Yetta), 7129 Grand Boulevard; Mrs. J. Karpman (Sarah), 1350 Lajoie Avenue; and Mrs. H. Posen, (Bessie), 4910 Sherbrooke Street West. She was the mother of the late Harry Kirshenberg; and Mrs. H. Cohen (Lily). Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Poale Zedek Cemetery.

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MONTREAL MEETINGS

CANADIAN HEBREW

Sick Benefit Society Ladies Auxiliary entertained in the Silver Room, of the T. Eaton Company, to honour Miss Patricia Lazoff, daughter of Mr. and Mrs. J. Lazoff, 6305 Trans Island Avenue, and the fiancee of Jack Ornstein, son of Mr. and Mrs. I. Ornstein, 6550 Mountain Sights Avenue. Miss Lazoff wore a three-piece, charcoal-grey suit. The table decoration was white and pink carnations and blue irises. The marriage will take place on August 27, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue. Miss Lazoff was presented with a crystal fruit bowl. Mrs. Esther Karpman is president of the Auxiliary.

HEBREW LADIES

Sick Benefit Society: The Mizrachi Women's Girls' Vocational High School, under construction at Beersheba, in Israel, has been added to beneficiaries of the Hebrew Ladies Sick Benefit Society, of Montreal. The school, being built "in equal partnership" by the Mizrachi Women's Organization of Canada and the United States, will be training young girls within religious Zionism. The Hebrew Ladies Sick Benefit Society for 36 years has had a program of contributions to welfare organizations which cross the lines of race and religion, such as the Red Cross; Society For Children; campaigns for the deaf and blind; and aid in disaster drives like the Springhill and Firemen's Widows' funds. For the past few years, since Mrs. N. A. Plotkin, honorary president, first met with Mrs. I. I. Lieff, chairman of the national administrative board of Mizrachi Women's Organization of Canada, the Society has supported Mizrachi projects. It donated to a nurses' room in the Haifa Community Centre, in Israel, under the presidency of Mrs. J. E. Turowetz; and later paid for the air raid shelter and workshop in the centre, when Mrs. I. R. Rosenberg was president. Mrs. S. J. Snitzer is president; Mesdames N. A. Plotkin, honorary president; I. R. Rosenberg, past president; S. R. Silverman, vice-president; H. R. Dolman, financial secretary; B. Ruthen, recording secretary.

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PIONEER WOMEN

Head-table guests at the thirty-fifth anniversary banquet, were: Mrs. Sarah Caiserman, chairman; Dr. Judd L. Teller, the guest speaker; Rabbi Solomon Frank, Mrs. M. Hersh, Montreal president, and Mr. Hersh; The Consul-General of Israel, Pinhas Eliav, and Mrs. Eliav; Mr. and Mrs. Y. Narkiss, Mr. and Mrs. A. Sohmer, Mr. and Mrs. I. Satenstein, Mrs. P. Lipshitz, Mr. and Mrs. P. Feingold, Mr. and Mrs. A. Rozalinsky, Mr. and Mrs. L. Naglie, Mr. and Mrs. E. Sohmer, Mr. and Mrs. I. Bobrove, Mr. and Mrs. William Malus, Mr. and Mrs. Bernard M. Bloomfield, Mr. and Mrs. S. Blanshay, Mr. and Mrs. A. Eaton, Mr. and Mrs. M. Teitlebaum, Mr. and Mrs. S. I. Borod, Mrs. Ch. Tannenbaum, Mr. and Mrs. M. I. Rumack, Miss Florence Brown, guest artist; Mrs. E. Yelin, Mr. and Mrs. P. Berger, Mr. and Mrs. H. D. Novick, Mr. and Mrs. J. Kofsky, Mrs. Jean Kruger, Mr. and Mrs. J. Bonder, Mrs. M. Wilchesky, Mrs. F. Sackman, Mrs. S. Westerman, Mr. and Mrs. H. Caiserman, Mrs. S. Harvey, Mrs. G. Reisler, Mrs. A. Parnass, Mr. and Mrs. F. Pepper, Mrs. A. Raginsky, Mrs. M. Dickstein, Mr. and Mrs. I. Block, Mrs. L. Palevsky, Mr. and Mrs. P. Pinkus, Mr. and Mrs. M. Covien-sky, Mr. and Mrs. H. Schneider, Mr. and Mrs. A. Stein. Additional donors, patrons and sponsors were: Mr. and Mrs. D. Biber, Mr. and Mrs. M. Caiserman, Mr. and Mrs. S. Cohen, Mr. and Mrs. J. Edelstein, Mr. and Mrs. P. Feingold, Mrs. B. Gold, Mr. and Mrs. S. Harvey, Mr. and Mrs. A. Kupferberg, Dr. I. Kupferzmidt and Dr. E. Kupferzmidt, Mr. and Mrs. A. Lerman, Mr. and Mrs. M. Markowicz, Mr. and Mrs. L. M. Maron, Mr. and Mrs. M. Oberman, Mr. and Mrs. M. Ross, Mr. and Mrs. A. Rozalinsky, Mrs. M. Silverberg, Mr. and Mrs. S. Wiseman.

HOSPITAL OF HOPE

Units meeting on Monday, April 3, at 8.00 p.m., are: Ethel and Max Rostrogovitch, at the home of Mrs. H. Kavanat, 5621 Borden Avenue; Marsha Devorah, at the home of Mrs. A. Breiter, 6275 Clanranald Avenue; Isaac and Sima Rutman, at the home of Mrs. B. Rutman, 5607 Rand Avenue. Unit meeting on Tuesday, April 4, at 1.00 p.m., is: Esther Oberfield, luncheon, at the home of Mrs. H. Minsky, 8516 Wiseman Avenue; at 2.00 p.m., is: I. J. Borrin, at the home of Mrs. T. Cooper, 5790 Darlington Avenue; at 8.00 p.m., are: Esther Oberfield Junior, at the home of Mrs. J. Birenbaum, 5713 Brookside Avenue; Fraid-Phil Cohen, at the home of Mrs. M. Abramowitz, 6585 Victoria Avenue; Chaim Revzen Junior, at the home of Mrs. H. Tanzer, 986 Davaar Avenue; Chaim Revzen, at the home of Mrs. B. Revzen, 2800 Van Horne Avenue; Tillie and Solomon Cohen (Victory), at the home of Mrs. B. Caplan, 5611 Hutchison Street; Hesha Berson and Rose Moss, at the home of Mrs. M. Levine, 3275 Appleton Avenue; Ben-Zion and Chana Siegal, at the home of Mrs. B. Schleine, 3241 Appleton Avenue. Unit meeting on Wednesday, April, at 2.00 p.m., is: Baker-Kolker, at the home of Mrs. Rose Ichel, 5100 De Courtrai Avenue.

TEMPLE BETH SHOLOM

Paul Liner, Rabbi: At the Sabbath Service last week, the Sabbath Lights were blessed by Mrs. Jack Freedman, Murray Rudman, Jack Schneider, Harry Segal, took part. Ben. Berman, Harry Halton, Ben. Herman, Archie Gersovitch, Edgar Lion, and Ernest Sherwin, took part the previous week. For the annual congregational Passover Seder, a partial list of those present is: Mr. and Mrs. Gunther Wolff, Clive and Eric Wolff, Clive and Eric Wolff, Mrs. Jack P. Levee, Mr. and Mrs. Franklyn H. Levee, Mr. and Mrs. Maxwell Kramer, Mr. and Mrs. Aaron Genser, Mr. and Mrs. Joseph J. Glassman, Mr. and Mrs. Lewis Sherwin, Miss Vera Groves, Mr. and Mrs. Norman N. Genser, Barbara Genser, Mr. and Mrs. Samuel Genser, Martha Genser, Mr. and Mrs. Nathan Wolfe, David Wolfe, Mr. and Mrs. Samuel Payne, Mr. and Mrs. Marvin Oliv, Robert Oliv, Mr. and Mrs. Samuel London, Norman London, Sylvia London, and Mr. and Mrs. Richard B. Kramer. At the concluding service for Passover, on Thursday evening, April 6, at 8.15 p.m., Rabbi Liner will speak on "Passover Reflections". The additional donors, patronesses and contributors at the donor luncheon, of the Sisterhood, were: Mesdames Arthur Friedman, Samuel London, M. Margolick, Albert Michael, Harry Rapkin, Arthur Simon, Edward Simon, Regina Appleby, Henry Dainow, Arthur Jacobs, Edgar Lion, Barney Portigal, Simon Schaffer, Harry Segal, Nathan Smith, Lewis Stattner, Norman Wolfe, Charles Asch, Arthur Barsky, Ben. Berman, Clifford Better, Joseph Buck, Samuel Coen, Robert Dryer, Gus Eisenkraft, Nathan Epstein, Mort. Freedin, Harry Futornick, Charles Goldstein, Ernest Guter, Jack Halperin, David Holt, Fred Justitz, Max Klepper, Sydney Koffman, Ben. Lapin, M. Lazare, Harold Lazarus, Saul Myers, Marvin Oliv, Louis Ornstein, M. Pollack, R. Reider, Rudolph Rosenberger, Lionel Rosenthall, Jack Rubenstein, Leon Scheim, Samuel Schneider, Bernard Selvin, Harold Shapiro, Ernest Sherwin, Harry Simkover, William Solomon, H. Stern, Ray Stern, Allen Torchin, Moe Wegler, Jack Wolfe, Gunther Wolff.

COUNCIL OF JEWISH GROUP WORK

and Recreation Agencies seventh annual camping institute will take place on Sunday, April 9, at the Snowdon YM-YWHA: M. M. Fine is chairman of the planning committee. The subject of the meeting is: "Teen-Age Camping: A Challenge To The Board Member". Dr. Murray Ortof, of Columbia University's New York School of Social Work, will be the guest speaker. The Camping Institute is co-sponsored by the Jewish Community Camps, consisting of Camp Wooden Acres, Laurentian Fresh Air Camp and Camp Bnai Brith: the YM-YWHA. Neighbourhood House, Young Judaea, National Council of Jewish Women, Montreal Section: Bnai Brith Youth Organization: and the Federation of Jewish Community Services. Other members of the committee are Abel Selick, Abe Chodos, Eli Ilson, Morton Hersh, Seymour Glickman, Philip Seal, Leonard Cordes, Gerald Rubin, Mrs. J. Margolese, Basil Rubin, Irving Halperin, Ralph Segal, Emanuel Weiner, Seymour Rimer, Allan Spevack, Joseph Friedman, Jack Brock, Mrs. Joey Richman, Melvin Dobrin, Irwin Hockenstein and Miss Rhoda Kopstein.

MONTREAL WOMEN'S ORT

A smorgasbord luncheon will take place on Tuesday, May 16, when the Casablanca Group will be hostesses, at Temple Emanu-El. Chairmen are Mrs. M. Malewski and Mrs. M. Rosner. All proceeds will be contributed to the new Trade School in Jerusalem, one of 650 vocational training schools maintained throughout the world by ORT. A partial list of patronesses is: Mesdames M. Abbey, J. Adelman, A. Bacman, E. Becker; A. B. Bennett, of Toronto, Ont.; E. Berlinsky, A. Cohen-Stern, L. S. Crestohl, E. Fiederer, G. Ginsberg, S. S. Gordon, D. Gottlieb, H. Heyman, O. Hirsch, H. Jacobi, L. Klineberg, S. Levy, D. Lipper, J. P. Levee, D. Litner, R. Lustig, A. Liverant, M. Malewski, Y. Nahari, R. Pniewsky, R. Reiskind, J. Roos, I. Roskies, O. Roskies, E. Roskies, L. Roskies, M. Rosner, D. Rosenfeld, S. Salomon, A. Salomon, J. Y. Stotland, H. Thau, M. Teitlebaum, M. Weissler, J. Vange, E. Zeisler.

OLD PEOPLE'S HOME

Daniel and Joseph S. Cohen Unit, first unit of the Ladies Auxiliary, met at the home of Mrs. N. Joffre. Officers elected were: Mesdames N. Joffre, president; J. Rosenberg, first vice-president; J. Gorelick, treasurer; L. Rosenberg, secretary; J. Goldberg, trustee; F. Geller, publicity; D. Cohen, adviser. Members present were: Mesdames L. Albert, S. Kammer, J. Cooper, R. Winter, H. Silverman, M. Geller, H. Warhaft, J. Gorelik, J. Goldberg. The next meeting is on April 13, at 8.30 p.m., at the home of Mrs. J. Gorelik, 568 Wiseman Avenue.

JEWISH CONVALESCENT

Home of Montreal Inc., met at 5583 Jeanne Mance Street, with Mesdames D. Greenberg, and D. Burshtein as hostesses. The raffle was won by Mrs. Dora Rosenberg. Present were: Mesdames S. Kipnis, B. Shindle, A. Mitchell, S. Blevanal, I. Kivenko, A. Shacter, D. Rosenberg, D. Greenberg, A. Lutsky, M. Stein, R. Cohen, A. Chernefsky, D. Burshtein, D. Greenberg, I. Cohen, I. Etcovitch, S. Blauer, Mr. and Mrs. H. Etcovitch, Mr. and Mrs. F. Baker, Mr. and Mrs. I. Maron, Mr. and Mrs. J. Goldwasser, president. The hostesses were thanked by Mrs. F. Baker. Get-well wishes were extended to S. Nester. Sympathy was extended to Mrs. Sadie Waxman, 4676 La Peltrie Street, and her family, on the death of her husband, Nathan Waxman.

TEMPLE EMANU-EL

Dr. Harry J. Stern, Rabbi: On March 31, the annual congregational Seder is at 7.15 p.m.; services Saturday, at 10.30 a.m.; sermon, "The Exodus"; on April 7, at 10.30 a.m., Yizkor or memorial service. At the Seder, the ritual of

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remembrance will mourn the six million Jews who perished at the hands of the Nazis. The annual Youth Seder, is on April 4, at 7 p.m. Groups will attend from St. Andrew's Young People's Union and Grace United Church. The ritual will be directed by Gerald Miller, Youth advisor. A group will jo'n the New England Federation of Temple Youth on April 6 to 9, at Temple Mishkin Israel, in New Haven, Conn., led by the president, Michael Morrell. Annual Temple Youth service Sabbath, is on April 14, at 8.15 p.m.

● SHAAR HASHOMAYIM ●

Synagogue, Wilfred Shuchat, Rabbi: The annual Sisterhood donor luncheon and fashion show, saw Henry Morgan & Company feature spring and travel fashions, presented by Mrs. Eve Trill. Mrs. Harry Lazar, president, presided. In charge of arrangements were Mesdames Max Feldman, Saul Saxe, M. Solloway, B. Karr, Saul Josephson, Ralph Cummings, Herbert Vineberg, A. Weissler, Harold Solomon. Mr. and Mrs. Morrie Levy, and Mrs. Edward Solomon. Mr. and Mrs. Barney Aaron gave a sherry party. The tableware was shown by Z. Herman and Bryant Auerbach, of Hemsley's.

● MIZRACHI WOMEN ●

Aviv Chapter will meet at the home of Mrs. J. J. Zlotnick, 546 Bloomfield Avenue, on Tuesday, April, at 8.00 p.m.; Mrs. J. J. Fromm, president. Schlomoh Avigdor Lieff Chapter will meet at the home of Mrs. I. I. Lieff, 3432 Grey Avenue, on Wednesday, April 5, at 7.30 p.m., and invites friends to this Passover tea and farewell party for Mrs. E. Kemeny, 5039 Sherbrooke Street West, who is leaving for Israel. Mrs. A. Malina is president. Dvorah Brocha Schwartzbein Chapter will meet at the home of its president, Mrs. S. Hershcovich, 2357 Barclay Avenue, on Monday, April 3, at 2.00 p.m.

● SPANISH AND PORTUGUESE ●

Synagogue, Dr. Solomon Frank, Rabbi: A general meeting of the Sisterhood will be held at the Synagogue on Tuesday, April 11, at 1.30 p.m. The programme, "Gracious Living", will be presented by Mrs. Eva Mask, of Henry Birks and Sons Ltd. Mrs. Solomon Frank is programme chairman; Mrs. Moe Dingott is in charge of hospitality; refreshments, door prizes, nursery in session. Mrs. Max Pinsler is president.

●B. AND S. STEINHOUSE●

and Nachlas Zkeinim Ladies Auxiliary money shower and card party, in the Old People's Home, had as hostesses, Mesdames D. Cohen, F. Roback, M. Greenspoon, J. Levine, J. Joffre, M. Melnick, A. Deskin, N. Joffre, L. Rozenberg. The money raised will be used to provide entertainment and treats for the residents of the Old People's Home. A meeting on Tuesday, April 11, at 2.30 p.m., at 4378 Esplanade Avenue, will have Mrs. M. Rubin, as hostess; friends invited. Members who have moved recently are asked to advise the auxiliary at CR. 6-5848; or HU. 8-0548.

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●CHEVRA KADISHA-BNAI● JACOB

Synagogue, David Roth, Rabbi: David, son of Mr. and Mrs. Irving Cransky, 6655 Macdonald Avenue, will be called to the Reading of the Torah on Saturday, April 15, for his bar-mitzvah. The model Seder, for the children, was in charge of Mesdames S. Gruman, L. Popliger, M. I. Moscovitch, president of the Sisterhood; and S. J. Gasco, chairman, Youth Department; J. Moscovitch, M. I. Moscovitch, M. Shalinsky, president of Brotherhood; Jack Boeko, Youth director, and Rabbi Roth.

● BETH HAMEDRASH ● HAGADOL

Synagogue, Lester Rosner, Rabbi: The president of the congregation is Ben. Milner; and other officers are: honorary president, Jack Reichman; Jacob Cohen, Ben. Deutsch, Edward Shaffer, Edward B. Wolkove, Harry Zukerman; Sisterhood president, Mrs. M. Vineberg; honorary president, Mrs. B. Deutsch; Mesdames M. Herscovitch, E. Shaffer, I. Gordon, M. Kotansky, G. Merovitz, R. Small; Brotherhood president, H. Engel; L. Heller, M. Greenblatt, O. Rubinstein.

● BNAI BRITH ●

Business and Professional Girls Group Cum Laude Chapter Number 548 open general meeting on Tuesday, April 4, at 8.30 p.m., in Salon M, of the Sheraton-Mount Royal Hotel, will hear Frank Lowe, Montreal Star columnist, as the guest speaker. Miss Marion Silcoff, 7852 Stuart Avenue, president, will preside. Miss Rita Segal, 3130 Van Horne Avenue, is programme chairman.

● ZEIREI AGUDATH ●

Israel lecture held at the home of Reuben and Danny Klein, 763 Davaar Avenue, heard H. Biberfeld speak on the "Kuzari", after which a discussion followed.

●JEWISH CONVALESCENT● CENTRE

Marcovitch-and Schneider Group met at the home of Mrs. G. Schneider, 4820 Plamondon Avenue, president, who presided at the meeting. A get-well wish was expressed for M. Kaufman.

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Born, to Mr. and Mrs. Norman Holtzman (nee Sylvia Itzkovitch), 1487 Mercantile Avenue, on February 23, at the Royal Victoria Hospital, a son, Zachary Brian; brother of Gail Lynn, aged three years; grandson of Mrs. Goldie Itzkovitch, 4577 La Peltrie Street, and the late Joseph Itzkovitch; and of Mrs. Clara Holtzman, of Miami, Florida, and the late Zacharias Holtzman. Godparents are Samuel Holtzman, 2450 Mantha Street, uncle; and Mrs. Goldie Itzkovitch, grandmother. Jules Levitt, 4001 Kindersley Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. William Lackstein (nee Charlotte Friedman), 2995 Bedford Road, on March 10, at the Royal Victoria Hospital, a son, Robert Lawrence; brother of Judith, aged six years; grandson of Mr. and Mrs. Oscar Lackstein, 4595 Draper Avenue; and of Mr. and Mrs. Morris Friedman, 732 Bloomfield Avenue. Godparents are Mr. and Mrs. Irving Spigelblatt, 5324 Trans Island Avenue, uncle and aunt. Mr. Lackstein, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Reuben Nussbaum (nee Beverly Silverstone), 4702 De Courtrai Avenue, on March 7, at the Jewish General Hospital, a son, Eric Phillip; brother of Farla and Harriet, twins, aged three years; grandson of Mr. and Mrs. Abraham Nussbaum, 4641 Hutchison Avenue, who are the godparents; and of Abraham Silverstone, of that address, and the late Mrs. Faye Silverstone; great-grandson of Mr. and Mrs. Julius Benjamin, 4812 Fulton Avenue; and of Mr. and Mrs. Joseph Silverstone, 4093 City Hall Avenue. Mr. Benjamin, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Morris Melamed (nee Leah Rabinovitch), 4700 Bourret Avenue, on March 5, at the Jewish General Hospital, a son, Elliot David; grandson of Mr. and Mrs. Manuel Melamed, 796 A. Champagneur Avenue, who are the godparents; and of Mrs. Ida Rabinovitch, 8185 L'Acadie Boulevard, and the late Israel Rabinovitch. Dr. Hyman Rabinovitch, 8185 L'Acadie Boulevard, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Jack Letovsky (nee Dorothy Grauer), 6626 Parkview Crest, on March 2, at the Jewish General Hospital, a son, Gary Richard; brother of Clifford Lee, aged four; grandson of Mrs. Gertrude Grauer, 5510 Robinson Avenue, and the late Louis Grauer; and of the late Mr. and Mrs. Charles Letovsky; great-grandson of Isidore Cracower, of Montreal. Godparents are Morris Shtull, cousin, 582 Outremont Avenue; and Miss Elizabeth Risk, 4950 Bourret Avenue. Isidore Cracower, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Simon Rappaport (nee Myra Maizen), 4855 Maplewood Avenue, on March 9, at the Jewish General Hospital, a daughter, Jo-Ann; sister of Sheldon Eric, aged four years.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that CATHERINE MILDRED FOGARTY, Solderer, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada at the present, next, or following session thereof for a Bill of Divorce from her husband, JOSEPH GEORGE ROBERT GRAY, Salesman, of the City and District of Montreal, Province of Quebec, on the ground of adultery.

Dated at Montreal, Province of Quebec,
this 20th day of March, 1961.
BOBROVE & BOBROVE,
Attorneys for Petitioner,
1117 St. Catherine Street West,
MONTREAL, QUEBEC.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME GLADYS JEAN ASSAF, housewife, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the present or next following session thereof, for a Bill of Divorce from her husband, JOSEPH JULIEN LEOPOLD DESJARDINS, carpenter, of Ste. Therese, in the Province of Quebec, on the Grounds of Adultery.

Dated at Montreal, Province of Quebec,
this 10th day of March, 1961.
SPIEGEL SHRIAR & POLAK,
Attorneys for Petitioner.
Suite 502, Canada Building,
455 Craig St. West,
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TORONTO MARRIAGES

LOFCHICK-ZIMMERMAN

The marriage of Miss Sandra Zimmerman, daughter of Mr. and Mrs. Hugh Zimmerman, 118 Regina Avenue, to Larry Lofchick, son of Mrs. Annie Lofchick, 760 Glengrove Avenue, West, and the late Meyer Lofchick, was solemnized on February 4, at seven o'clock, at Beth David Synagogue, by Rabbi Albert Pappenheim, assisted by Cantor David Greengarten. The bride was given in marriage by her parents. She was attired in a white organza gown, with a fitted bodice; scooped neckline; long sleeves, embellished with seed-pearl-beads; and full skirt, with a chapel train. Her fingertip veil of tulle illusion was attached to a crown of seed-pearl-beads; and she carried a bouquet of white orchids. Miss Carol Zimmerman, sister of the bride, was maid of honour, wearing a pink chiffon gown; and a tiara of material to match; and carried a bouquet of pink and white carnations. Mindy Pinsler, and Karen Gobuty, nieces of the groom, were flower girls, wearing pale blue nylon dresses; with blue velvet headbands; and carried nosegays of white and blue baby chrysanthemums. Bernard Lofchick, of Winnipeg, Man., brother of the groom, was best man. The ushers were: Michael Solomon, two by the name of Stanley Solomon, Milton Solomon, cousins of the bride; Harold and Allen Rotenberg, Bernard Cass, Saul Farberman, and George Gobuty, brother-in-law of the bride. Marshall Lofchick, nephew of the groom, was junior usher. Following the ceremony a dinner and reception was held at the synagogue. Mrs. Zimmerman, mother of the bride, wore a Chartreuse-coloured, chiffon gown, with sequinned bodice; and balloon skirt; and had a white orchid wristlet. Mrs. Lofchick, mother of the groom, wore an apricot-coloured chiffon gown, with full skirt, and its own jacket; and had an orchid corsage, tinted to match her gown. Each had a self-material tiara, fashioned in a leaf design. Mrs. Freda Zimmerman, grandmother of the bride, wore a long, blue chiffon gown with jacket; and a blue, feathered tiara; and had a white orchid corsage. Mr. and Mrs. Larry Lofchick spent their honeymoon in Miami Beach, Florida. They travelled via Trans-Canada Air Lines, and Jet. The bride departed in a black wool suit; and a multi-coloured, flowered hat. They are residing at 3888 Bathurst Street. Out-of-town guests were: Mr. and Mrs. Isaac Siskind, Mr. and Mrs. Jack Leff, Mr. and Mrs. Samuel Cohen, and Mrs. Harry Silverstein, of London, Ont.; Mr. and Mrs. Max Stein, Mr. and Mrs. Morris Rafkin, and Mr. and Mrs. Peter Rosenblatt, of Hamilton, Ont.; and Mr. and Mrs. Samuel Siskind, of Chatham, Ont.; cousins of the bride; Mr. and Mrs. Bernard Lofchick, of Winnipeg, Man., brother and sister-in-law of the groom.

SOKOLOFF-FREUD

The marriage of Miss Joan Freud, daughter of Mr. and Mrs. Hyman Freud, 89 Highland Hill, to Marvin Sokoloff, son of Mr. and Mrs. Harry Sokoloff, 142 Marlee Avenue, was solemnized on March 14, at half-past six o'clock, at Shaarei Shomayim Synagogue, by Rabbi B. Rosensweig, assisted by Cantor Nathan Adler. The bride was given in marriage by her parents. She wore a white taffeta gown, fashioned with a fitted bodice; scooped neckline, appliqued with Alencon lace; and full skirt, appliqued in the front, and terminating in a chapel train. Her fingertip veil of tulle illusion was gathered to a circlet of tulle with flowers; and she carried white roses and stephanotis. Miss Barbara Sokoloff, sister of the groom, was maid of honour. She wore a pink, peau de soie gown, styled with a fitted bodice; scooped neckline; short sleeves; and a bell-shaped skirt; with a rhinestone and pearl tiara; and carried pink roses and white carnations. Shelly Sokoloff was best man for his brother. The ushers were: Michael Freud, Milton Eugene, Elliott Moss, Jerry Freud, Terry Sokoloff, and Eddie Sokoloff. Mr. and Mrs. Marvin Sokoloff spent their wedding trip in New York, and Miami Beach, Florida. The bride departed in a raspberry-red, knitted suit, and had an orchid corsage.

MONTREAL MARRIAGES

MARCOVITZ-TEICHER

The marriage of Miss Soshy Judith Teicher, daughter of Rabbi and Mrs. Isaac Teicher, 67 McNider Avenue, to Jason Marcovitz, son of Mr. and Mrs. Frank Marcovitz, 724 McEachran Avenue, was solemnized at Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue, on February 19, at six o'clock. The father of the bride officiated, assisted by Rabbi Abraham Jacobson, Rabbi David Jacobson, and Reverend Joseph Teicher, all of New York. The bride was given in marriage by her parents. She was gowned in white peau de soie, appliqued with seed-pearl-beads, and cut with a tight-fitted bodice; scooped neckline; long sleeves; and full skirt ending in a chapel train. Her long veil of tulle illusion was held by a crown of seed-pearl-beads; and she carried a white prayer book with white orchids and white satin streamers. Miss Cynthia Lecker, as maid of honour, wore a pink organza gown, made with a round neckline; and full skirt; also a beaded crown; and had a cascade of pink carnations. Marcy Marcovitz, niece of the groom, was flower girl. She wore a pink, organza party dress; and a bandeau of baby pink roses; and carried a basket of rose petals. Henry Marcovitz was best man for his brother. The ushers were: Chaim Teicher, brother of the bride; Allan Tuchman, Stanley Teicher, Marvin Teicher; Norman Fassler, Michael Kovshoff, Monty Hutman, Manuel Hutman, Stanley Abramowitz, and Moe Davis. Alan Marcovitz, nephew of the groom, was page boy. Pink and white carna-

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tions arranged with foliage decorated the Synagogue hall. Mrs. Teicher, mother of the bride, wore a pink, peau de soie, draped sheath, made with a round neckline; cape sleeves; and draped skirt appliqued with matching sequins. Her hat was a tiara of pink tulle roses. Mrs. Marcovitz, mother of the groom, was in a pink-beige, lace sheath, which had a scooped neckline; and cape sleeves. Her hat was of that material. Their flowers were corsages of pink orchids. Mr. and Mrs. Jason Marcovitz spent their wedding trip in Miami Beach, Florida, the bride departing in a green wool suit, and a white mohair coat. They have taken up residence at 5860 Decelles Place. Here for the marriage were: Rabbi David Jacobson, Reverend and Mrs. Joseph Teicher, and Stanley; Rabbi and Mrs. Abraham Jacobson, Mrs. Robert Gardis, Mr. and Mrs. Irving S. Cohen, and Hillel, Shani, Shaye, and Debbie; Mr. and Mrs. Irving Tuchman, and Allan; Mr. and Mrs. Leonard Fassler, Mr. and Mrs. Max Fassler, Mr. and Mrs. Gerry Teicher, Marvin Teicher, Harry Teicher, Norman Fassler, and Miss Sue Weisal, all of New York.

SCHWARTZ-FINEBERG

The marriage of Miss Eleanor Fineberg, daughter of Mr. and Mrs. Abraham Fineberg, 6211 Lennox Avenue, to Morris Schwartz, son of Mr. and Mrs. Ben Schwartz, 4884 De Bullion Street, took place at 1215 Van Horne Avenue, on March 12, at six o'clock. Rabbi J. J. Zlotnick officiated, assisted by Cantor L. Syrek. The bride was given in marriage by her parents. She was gowned in white peau de soie, cut with a fitted bodice; a square neckline; three-quarter-length sleeves; and full bouffant skirt that formed a chapel train. The neckline, sleeves, and skirt were edged with Alencon lace re-embroidered with seed-pearl-beads and sequins. Her three-quarter-length veil of tulle illusion was combined with a tiara of seed-pearl-beads and rhinestones; and she carried a white prayer book with white orchids and white satin streamers. Miss Marilyn Waterman, as maid of honour, wore a gown of blue chiffon, which had a criss-crossed, draped bodice; wide shoulder straps; and full bouffant skirt; with a tiara of seed-pearl-beads; and carried a nosegay of pink and blue carnations. Barbara Lewis, cousin of the bride, was junior bridesmaid, wearing a blue nylon dress, with a Peter Pan collar; short sleeves; and full skirt. Her bandeau was of pink and blue carnations; and she carried a nosegay of the same flowers. Lorraine Ziss, niece of the groom, as flower girl, wore a blue net and organza party dress; and a bandeau of pink and blue carnations; and a carried a basket of those flowers. Max Ziss was best man for his brother-in-law. The ushers were: Ronald Wahl, foster-brother of the groom; Seymour Greenberg, Albert Greenberg, Leslie Greenberg, and William Schwartz, cousins of the groom; Harry Black, Hyman Weiner, and Morrie Brasgold. David Freedman, cousin of the bride, was junior usher. Standards of pink and white carnations and gladioli, decorated the hall. Mrs. Fineberg, mother of the bride, wore a pale peach-coloured, brocaded lace sheath; made with a scooped neckline: and skirt with an insert of matching satin at the side. Her hat was of that material; and she had white orchids pinned to a white, seed-pearl-beaded, evening purse. Mrs. Schwartz, mother of the groom, wore a two-toned blue lace sheath, with a scooped neckline. Her hat matched it; and she had an orchid corsage pinned to a silver-coloured, evening purse. Mr. and Mrs. Morris Schwartz spent their wedding trip travelling through the United States. The bride wore a black and white checked suit; and a red cashmere coat; with a corsage of mauve-tinted orchids. They have taken up residence at 6211 Lennox Avenue. Here for the wedding were uncles and aunts of the groom: Mr. and Mrs. Samuel Sable, Mr. and Mrs. Issie Schwartzman, and Wynn and Eileen; all of Detroit, Mich.; Mr. and Mrs. Martin Goldberg, of New York; and Mr. and Mrs. Harry Freedman, and David and Murray, of St. Jerome, Quebec.

SALZBERG-JACOBSON

The marriage of Miss Fransyl Jacobson, daughter of Mr. and Mrs. Sol Jacobson, 8436 Bloomfield Avenue, to Marvin Salzberg, of Bronx, N. Y., son of Mrs. Gussie Salzberg, of New York, and the late Arthur Salzberg, took place at 1215 Van Horne Avenue, on March 18, at half-past seven o'clock. Rabbi Israel Hausman officiated. The bride was given in marriage by her parents. Her gown of white organza, was appliqued with flowers of that material, cut with a fitted bodice; scooped neckline; cape sleeves; and bell-shaped skirt, over white satin. Her four-tiered, three-quarter-length veil of tulle illusion was held by a crown, and she carried a prayer book with a cascade of white orchids, and white satin streamers. Miss Helen Jacobson, as maid of honour, for her sister, wore a gown of Nile-green organza, made with a square neckline; narrow shoulder straps; and full skirt; also a tiara of seed-pearl-beads and rhinestones; and carried a cascade of deep pink carnations. Renee and Rochelle Tanchuck, nieces of the groom, were junior bridesmaids. The former wore a pink nylon dress made with a boat-shaped neckline; and full skirt; and a rhinestone tiara. The latter wore a blue, organza dress, with a boat-shaped neckline; and full skirt; with a crown of pink carnations. Each carried a semi-cascade of pink carnations. Martin Tanchuck was best man for his brother-in-law. White and gold-tinted gladioli and chrysanthemums decorated the hall. Mrs. Jacobson, mother of the bride, wore a green brocaded sheath, trimmed with gold-coloured peau de soie, which had a square neckline. Her hat was of gold-coloured peau de soie. Mrs. Salzberg, mother of the groom, was in a blue, peau de soie gown, which was styled with a round neckline, trimmed with beads and sequins; and a draped skirt; with a hat of that material. Their corsages were of pink roses. Mr. and Mrs. Marvin Salzberg spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y., the bride going away in a turquoise-blue suit, and a brown mohair coat; with a corsage of pink carnations. They have taken up residence in Bronx, N. Y. Here for the marriage were: Mr. and Mrs. Martin Tanchuck, and Renee and Rochelle, brother-in-law and sister of the groom; and Richard Eric Salzberg, son of the groom; all of New York; Mr. and Mrs. Gerry Gerstin, of Lakewood, N. J.; Mrs. Pauline Braun, of Bronx, N. Y.; Mr. and Mrs. Nat London, Mrs. Morris Beibin; all of Brooklyn, N. Y.; Dr. and Mrs. Leonard Meiselman, of New York; Dr. Irwin Goldberg, of Glace Bay, N. S.; Mr. and Mrs. J. B. Jacobson, and Linda; Mr. and Mrs. W. Jacobson, and Mr. and Mrs. H. G. Jacobson; all of Toronto, Ont.

ENGAGEMENTS

Dr. and Mrs. A. Benjamin, 4917 Fulton Avenue, announce the engagement of their daughter, Miss Abbey Benjamin, to Lawrence Levi, son of Mrs. Clara Levi, 4000 Dupuis Avenue, and the late Hyman Levi.

The engagement of Miss Sheila Joyce Officer, daughter of Mrs. Ruth Officer, 3225 Appleton Avenue, and the late Saul Officer, to Harold Rosen, son of Mr. and Mrs. Max Rosen, 1572 Van Horne Avenue is announced.

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Social Notes—Toronto

Rabbi and Mrs. Abraham L. Feinberg, 154 Old Forest Hill Road, entertained at dinner at their home, in honour of the delegates to the national conference of the Committee for the Control of Radiation Hazards. Their guests were: Mrs. Linus Pauling, the wife of the famous scientist, of Pasadena, Calif.; Canon John Collins, of London, Ont.; Dr. Homer Jack, of New York; Dr. Hugh H. Keenleyside, of Victoria, B.C.; Mrs. Mary Van Stolk, of Edmonton, Alta.; Mrs. W. Justice, and Walter C. Koerner, of Vancouver, B.C.; Dr. F. W. Hanley, of Calgary, Alta.; Dr. F. M. Kelly, of Winnipeg, Man.; Dr. Franc R. Joubin, and Dr. Norman Z. Alcock, of Oakville, Ont.; Dr. J. Gordon Kaplan, of Halifax, N.S.; and Mrs. Lyon Kahner, Mrs. Claude Borchard, Mrs. George Roy, Dimitre L. Roussopoulos, and Bruce Robinson, of Montreal, Que.

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Mr. and Mrs. S. Rich, and Linda, aged thirteen, and Barry, eight, formerly of 213 Brighton Avenue, have taken up residence at 215 Honiton Street.

Mr. and Mrs. Louis Tannenbaum are on their wedding trip to Honolulu, and Europe. Mrs. Tannenbaum is the former Miss Erika Gottlieb, daughter of Mr. and Mrs. Arnold Gottlieb, 4985 Cote St. Luc Road, Montreal, Que. Mr. Tannenbaum is the son of the late Mr. and Mrs. A. Tannenbaum, of Toronto.

Mr. and Mrs. Stanley Beder, 15 Shallmar Boulevard, returned from their honeymoon at the Deauville Hotel, in Miami Beach, Florida. Mrs. Beder is the former Miss Marilyn Mandel, daughter of Mrs. Hilda Mandel, 811 Briar Hill Avenue, and the late Max Mandel. Mr. Beder is the son of Alex Beder, 507 Roselawn Avenue, and the late Mrs. Frances Beder.

Mrs. Jennie Ross, 2601 Bathurst Street, came home via Trans-Canada Air Lines, and Jet, from Miami Beach, Florida.

Mr. and Mrs. S. Yanofsky, of Welland, Ont., are here visiting with their son and daughter-in-law, Mr. and Mrs. Percy Yanofsky (nee Susan Lambert), and new-born daughter, Karen Naomi, 580 Christie Street.

Mr. and Mrs. R. Lambert, of St. Catharines, Ont., are here visiting their son-in-law and daughter Mr. and Mrs. Percy Yanofsky (nee Susan Lambert), and new-born daughter, Karen Naomi, 580 Christie Street.

Mr. and Mrs. George Goldlist, 23 Carousel Court, and Mr. and Mrs. Samuel Camelgar, 119 Rajah Avenue, are back from a month's trip to Rome, Paris, London, and Israel.

Mr. and Mrs. Alex Rosenberg, and daughter, Joanne Ruth, formerly of 4 Meadowbrook Road, have taken up residence at 125 Sandringham Drive.

Mr. and Mrs. Morris Moldofsky, 29 Barton Avenue, left via Jet for a month's vacation in Israel where they will visit her brother and sister-in-law, Mr. and Mrs. Abraham Herman, whom they have not seen for the past forty years.

Mr. and Mrs. Samuel Levy, 75 Dupont Street, returned, after spending six weeks in Miami Beach, Florida.

Mr. and Mrs. Norman M. Feder, 1 Dresden Road, spent their wedding trip in New York, and Miami Beach, Florida. Mrs. Feder is the former Miss Maureen B. Harris, daughter of Mr. and Mrs. Rupert Harris, 32 Wasdale Crescent. Mr. Feder is the son of Mr. and Mrs. Joseph Feder, 53 Palm Drive.

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Mr. and Mrs. Harry Goodman, 450 Winona Drive, spent their wedding trip in California. Mrs. Goodman is the former Miss Patricia Figen, daughter of Mr. and Mrs. Charles Figen, 11 Romar Crescent. Harry Goodman is the son of Mr. and Mrs. Charles Goodman, 61 Kenwood Avenue.

Mr. and Mrs. Harry Waldman (nee Ruth Papoff) and daughter Francine, formerly of 29 Rondale Boulevard, have taken up residence at 23 Roding Street.

Sanford Goldberg, son of Mr. and Mrs. Aaron Goldberg, 153 Everden Road, has taken up residence at 219 Northwestern Avenue, Ottawa, Ont. He is an electronics engineer.

Mr. and Mrs. Harry Katz, 37 Strathearn Boulevard, spent a nine-week vacation in Miami Beach, Florida.

Mr. and Mrs. Larry Lofchick, 3888 Bathurst Street, spent their honeymoon in Miami Beach, Florida. Mrs. Lofchick is the former Miss Sandra Zimmerman, daughter of Mr. and Mrs. Hugh Zimmerman, 118 Regina Avenue. Mr. Lofchick is the son of Mrs. Annie Lofchick, 760 Glengrove Avenue West, and the late Meyer Lofchick.

Mr. and Mrs. Irving Starr, and Shelley and Debra, of Skokie, Ill., are visiting her parents, Mr. and Mrs. Harry Black, and Spencer and Cheryl, 7 Brixham Terrace, for the Passover holidays.

William Rosenberg, and Philip Mattiace, of New York, are visiting with the former's mother, Mrs. Leah Rosenberg, 159 Marlee Avenue, for the Passover holidays.

Mr. and Mrs. L. Kornberg, 120 Marquette Street, is visiting Mr. and Mrs. Harry Cohen, 780 De l'Epee Avenue, Montreal, Que.

Mr. and Mrs. J. Weiss, of Montreal, Que., were here visiting with their son-in-law and daughter, Mr. and Mrs. Harold Cooper (Dr. Helene Weiss) and new-born son, James Peter, 580 Christie Street.

Miss Elaine Rosenberg, 531 Douglas Avenue; and Miss Ida Cohen, 10 Wilmington Avenue, spent a few days in Buffalo, N.Y.

Mr. and Mrs. Marvin Sokoloff spent their wedding trip in New York and Miami Beach, Florida. Mrs. Sokoloff is the former Miss Joan Freud, daughter of Mr. and Mrs. Hyman Freud, 89 Highland Hill. Mr. Sokoloff is the son of Mr. and Mrs. Harry Sokoloff, 142 Marlee Avenue.

Mr. and Mrs. G. L. Gross, 590 Lawrence Avenue West, were in Saint John, N.B., due to the illness of her father, I. Everett, who died while they were there. Mr. and Mrs. Gross returned via Trans-Canada Air Lines.

Mr. and Mrs. Kalman Black, 8 Regent Street, are spending Passover with her mother, Mrs. Esther Richler, 5375 Plamondon Avenue, Montreal, Quebec.

Mr. and Mrs. Igor Kaplan, and Michael, aged four years; and William, three, 123 Clanton Park Road, are spending Passover with his parents, Mr. and Mrs. Bernard Kaplan, 6275 Northcrest Place, Montreal, Quebec.

In Montreal, Quebec, for the marriage of Miss Fransyl Jacobson, daughter of Mr. and Mrs. Sol Jacobson, 8486 Bloomfield Avenue, Montreal, to Marvin Salzberg, of Bronx, N.Y., son of Mrs. Gussie Salzberg, of New York, and the late Arthur Salzberg, were: Mr. and Mrs. J. B. Jacobson, and Linda, 526 Douglas Avenue; Mr. and Mrs. W. Jacobson, 34 Westover Hill Road; and Mr. and Mrs. H. G. Jacobson, 57 Baycrest Avenue.

Mrs. J. Goodman, 141 Alexis Boulevard, returned via Trans-Canada Air Lines from Paris, France, after spending seven weeks visiting her parents, Mr. and Mrs. B. Byck; and her brothers-in-law and sisters: Mr. and Mrs. M. Cukier, Mr. and Mrs. S. Goldberg, Mr. and Mrs. L. Izrailowicz, and Miss Bernadette Byck, having been present at the wedding of her sister, Miss Bernadette Byck, to Fred Klecel, son of Mr. and Mrs. B. Klecel. Mrs. Goodman had not seen her family for the past eight years.

Mr. and Mrs. Harry Sable, 60 Rosebury Road, returned by motor from a month's vacation in Miami Beach, Florida, with a stop-over in Munroeville, Pa., where they visited their son-in-law and daughter, Mr. and Mrs. I. Keyfitz, and Paula May and Arthur Alan.

Mr. and Mrs. Paul Yaffe spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. Mrs. Yaffe is the former Miss Pearl Salsberg, daughter of Mr. and Mrs. David Salsberg, 110 Acton Avenue. Mr. Yaffe is the son of Mr. and Mrs. David Yaffe, 1026 Ossington Avenue.

Mr. and Mrs. Max Isaacs, 9 Redrick Court gave a dinner at their home in celebration of the twenty-fifth wedding anniversary of their nephew and niece, Mr. and Mrs. Solomon Spring, 362 Vaughan Road. Those present were: Mrs. Sarah Greenglass, Mr. and Mrs. Sol Atkin, and Dennis and Rhonda; Mr. and Mrs. A. Green, and daughter, Linda; Mr. and Mrs. Allen Isaacs, and Richard and Michelle.

Before leaving to join her husband for the next six weeks at Daytona Beach, Florida, Mrs. Frank Pollock, 50 Glenarden Road, was entertained at luncheon in the Imperial Room of the Royal York Hotel by Mrs. Sydney Abrams, 12 Majestic Court. Also present was Mrs. Samuel Larry, 299 Ridley Boulevard.

Mr. and Mrs. J. Bender, 660 Briar Hill Road, spent some time at the Sans Souci Hotel, in Miami Beach, Florida.

Mr. and Mrs. Max Markowitz, 606 [illegible] Road, were at the Sans Souci Hotel, in Miami Beach, Florida.

Miss Bleeme Winer, daughter of Mr. and Mrs. Mendel Winer, 28 Ridgevale Drive, and the fiancee of Marvin Polan, son of Mr. and Mrs. Albert Polan, 27 Peveril Hill Road, South, was honoured at a dinner and shower, with seventy guests present. Hostesses were: Mesdames Philip Abrams, 39 Warwick Avenue; and Claude Abrams,

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48 Warwick Avenue, aunts of the groom-to-be. The former was attired in a black, wool sheath; and the latter in a beige, knitted ribbon sheath. Mrs. Winer wore a beige, shantung sheath. Mrs. Polan was in a lilac-coloured linen sheath, with lace bodice. Mrs. Rose Abrams, grandmother of the groom-to-be, wore a green silk sheath. Mrs. Pearl Goldshlager, grandmother of the bride-elect, wore a beige silk sheath. Miss Bleeme Winer, the bride-elect, in a gown of white lace over pink silk, with full skirt, had a corsage of white gardenias. The marriage will take place on May 30, at Beth Sholom Synagogue.

Mrs. Paul Yaffe, the former Miss Pearl Salsberg, daughter of Mr. and Mrs. David Salsberg, 110 Acton Avenue, prior to her marriage to Paul Yaffe, son of Mr. and Mrs. David Yaffe, 1026 Ossington Avenue, was entertained by: Mr. and Mrs. Nathan Gould, 3 Warwick Avenue, and Mr. and Mrs. David Sugar, 21 Aldburn Road, at evening parties; Mrs. J. Bucksner, 33 McAdam Avenue, at a miscellaneous shower; Miss Sandra Salsberg, 110 Acton Avenue, at a personal shower; Mesdames Harry Kashin, 113 Brighton Avenue; Jack Himelson, 844 The Queensway, and Moe Finkelstein, 3877 Bathurst Street, at a luncheon; Mr. and Mrs. Harry Levine, 71 Alexis Boulevard, and Mr. and Mrs. Kelly Braverman, 930 College Street, at a theatre n'ght and party; Mrs. J. Lubek, 177 Humewood Avenue, and Mrs. F. Gline, 171 Ranee Boulevard, miscellaneous shower.

Miss Marilyn Platnick, daughter of Mr. and Mrs. S. Platnick, 49 Alberta Avenue, and the fiancee of Gerald Glass, son of Mr. and Mrs. Morris Glass, 69 Old Colony Road, was honoured at a miscellaneous shower at the Town House, where one hundred and thirty-five guests were present. The hostesses were: Mesdames J. Weisbrod, R. Crystal, David Platnick, and L. Taube. Miss Marilyn Platnick, the bride-elect, wore a blue shantung dress, with a square neckline; and full skirt; and had an orchid corsage. Here for the party were: Mrs. S. Taube, of Niagara-on-the-Lake, Ont.; Mrs. David Taube, of Fergus, Ont.; Mrs. Frank Gold, of Orillia, Ont.; and Mrs. David Platnick, of Rochester, N. Y.

Mr. and Mrs. Solomon Spring, 362 Vaughan Road, were honoured at a surprise party, to celebrate their twenty-fifth wedding anniversary, at the home of Mr. and Mrs. Louis Spring, 49 Diana Drive, brother and sister-in-law. Other hosts were: Mr. and Mrs. Jack Spring, 9 Blaydon Avenue, brother and sister-in-law; and Mr. and Mrs. Ernest Good, 1484 Wilson Avenue; and Mr. and Mrs. Ben Goldenberg, 243 Arlington Avenue; sisters, and brothers-in-law of Mr. Spring. Others present were: David, Paul, and Howard, children of Mr. and Mrs. Solomon Spring; Mrs. Sarah Greenglass, mother of Mrs. Spring; Mr. and Mrs. A. Kodash, Mr. and Mrs. Leon Goldenberg, Miss Pauline Goldenberg, Mr. and Mrs. Manny Spring, Mrs. Ida Spring, Mr. and Mrs. Sol Wenner, Mr. and Mrs. Seymour Brudner, Mr. and Mrs. Ben Brudner, Mr. and Mrs. Morris Shack, Mr. and Mrs. Phillip Rubinoff, Mr. and Mrs. Morris Nash, Mr. and Mrs. Max Isaacs, and Mr. and Mrs. A. Green, and Linda.

Miss Bleeme Winer, daughter of Mr. and Mrs. Mendel Winer, 28 Ridgevale Drive, and the fiancee of Marvin Polan, son of Mr. and Mrs. Albert Polan, 27 Peveril Hill Road South, was the guest of honour at a tea, given by Mrs. Polan, at her home. One hundred and fifty guests were present. The hostess was attired in a white lace sheath over peach-colour; and had a corsage of Talisman roses. Mrs. Winer, mother of the bride-elect, wore a lilac-coloured, shantung sheath; with a corsage of red roses. Mrs. Rose Abrams, grandmother of the groom-to-be, wore a green silk sheath; and had a corsage of pink roses. Mrs. Pearl Goldshlager, grandmother of the groom-to-be, wore a brown silk sheath; and her corsage was of red roses. The bride-elect was attired in a white brocaded sheath; and had a white orchid corsage. The same evening, a dinner was given by Mrs. Polan, with fifty guests present. The marriage will take place on May 30, at Beth Sholom Synagogue.

Mr. and Mrs. Michael Turk, 63 Wenderley Drive, celebrated the fifth birthday of their daughter, Helene Annette; sister of Marvin Jay, aged three and one-half years; granddaughter of Mrs. Goldie Silverberg, 259 Borden Street; and of Mrs. Mania Turk, 10 Carousel Court. Mrs. Michael Turk wore a black wool sheath. Helene Annette wore a dress of white organza over yellow taffeta, with a Peter Pan collar; puffed sleeves; and full skirt. She had a bracelet of white and yellow carnations. A carousel-shaped cake and yellow and white carnations and roses, were on the table. Those present were: Mr. and Mrs. Harry Turk, Mr. and Mrs. Norman Turk, and Joey, Howard and Debbie; Mr. and Mrs. Philip Turk, and Sally; Mr. and Mrs. Samuel Rappaport, Mrs. Esther Geist, Mr. and Mrs. A. Kaufman, and Helen, and Deborah, and Hirshel; Mr. and Mrs. J. Lichtenstein, and Ann; Mr. and Mrs. Morris Turk, and Jerry; Mr. and Mrs. B. Blum, and Sarah; and Mrs. Benjamin Turk, and Renee.

Howard Warren, son of Mr. and Mrs. Morris Kanoff, 173 Waterloo Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Bnai Israel Beth David Synagogue. He is the brother of Robbie, aged eight years; grandson of Mrs. Rose Kanoff, 640 Roselawn Avenue, and the late Abraham Kanoff; and of Mr. and Mrs. Isadore Brudner, 15 Overdale Road. A Kiddush and luncheon, at the Synagogue, after services, had one hundred guests present. Allen Brudner, uncle of the bar-mitzvah boy, was master of ceremonies; Isadore Brudner, grandfather, asked the blessing over the challah. Mrs. Kanoff wore a beige, silk shantung sheath, with a jacket; and an orange-colored chiffon hat; and had a yellow orchid corsage. Mrs. Brudner wore a navy-blue shantung sheath, with its jacket; also a pink flowered hat; and had a corsage of pink roses. Mrs. Rose Kanoff wore a blue, printed silk suit; and a blue straw hat; and her corsage was of pink roses. A reception was held the same evening at home. Guests from a distance were: Mr. and Mrs. I. Lewis, of Windsor, Ont., great-uncle and aunt; Mr. and Mrs. H. Laisman, and Martin, of New York; Herbert Brudner, and Sheldon Lewis, of Windsor, Ont.; and Mrs. A. Keltz, of Detroit, Mich.; cousins of the bar-mitzvah boy.

Norman Howard, son of Mr. and Mrs. Saul Steinberg, 20 Artreeva Drive, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the grandson of Mr. and Mrs. Michael Kravitz, 234 Markham Street. A Kiddush followed services. At a dinner, the same evening, in the Oval Room of the Synagogue, ninety guests were received. Mrs. Steinberg wore a pink, silk organza gown; and had a mauve orchid corsage. Mrs. Kravitz wore a pink, peau de soie sheath; and her flowers were pink roses and carnations. Seated at the head table with the above were: Mr. and Mrs. Irving Tucker, Mr. and Mrs. Max Ravitz, of Vineland, N.Y.; and Mrs. Wilfred Steinberg, of Brooklyn, N.Y.; uncles and aunts of the bar-mitzvah boy. Dr. Sherwin Tucker, cousin of the bar-mitzvah boy, was master of ceremonies. Michael Kravitz, the grandfather, asked the blessing over the challah. David Dobkin, a cousin, and Larry Rose, Brian Paul, Phillip Lublin, and Barry Cutler took part. The candles were lit by those seated at the head table; also: Mr. and Mrs. S. Sherizen, of Detroit, Mich., and Mrs. Sarah Tobias, great-uncle and great-aunts; Mr. and Mrs. S. Goldstein, uncle and aunt; Mr. and Mrs. Raymond Dobkin, and David and Cynthia; Mr. and Mrs. George

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Szigeti, and Karen, Peter, and Howard; Julius Kramer, and Barbara, and Kathie, of Buffalo, N.Y.; Mr. and Mrs. Albert Sugar, and sons, Pacey, and Elliot; Harold Ravitz, of Vineland, N.Y.; Mr. and Mrs. Pacey Tobias, Mr. and Mrs. Hyman Kravitz, Mr. and Mrs. John London, and Sherwin and Gloria Tucker; cousins. Out-of-town guests were: Mr. and Mrs. Louis Lublin, of Kitchener, Ont.; and Mr. and Mrs. Harry Bloom, of Hamilton, Ont.

Mrs. Fannie Granatstein, 780 Eglinton Avenue, West, wife of the late I. M. Granatstein, who recently celebrated her eightieth birthday, was guest of honour at a party, given in the Quebec Room, of the Royal York Hotel, with seventy guests present, by Mr. and Mrs. Harold A. Minden, of Hamilton, Ont.; Mr. and Mrs. John Adaskin, 60 Lyndhurst Avenue; and Dr. and Mrs. Oscar Pascal, 2 Westgrove Crescent; sons-in-law and daughters; Mr. and Mrs. Gordon Granatstein, of Syracuse, N.Y.; and Mr. and Mrs. Samuel Granatstein, 42 Ardmore Road; sons and daughters-in-law. The room was decorated with roses, sweet peas, and carnations, toned from palest pink to deep rose-colour. The birthday cake held fourteen candles which were lit by her grandchildren: Mrs. Joel S. Greisman (Ruth Anne), 57 Dunloe Road; and Paul David; children of Mr. and Mrs. S. Granatstein; Elizabeth, David, and Frances Minden; Tammy and Susan Adaskin; Jonathan and Robert Pascal; Nancy, David, and Judy, children of Mr. and Mrs. G. Granatstein; and two great-grandchildren: Susan, and Lois, children of Mr. and Mrs. J. Greisman. Mr. and Mrs. A. D. Heller, of Detroit, Mich., cousins of Mrs. Granatstein, were present.

TORONTO MARRIAGES

PASTERNAK-COHEN

The marriage of Miss Ethel Cohen, daughter of Mr. and Mrs. Benjamin Cohen, 154 Haddon Crescent, Hamilton, Ont., to Raymond Pasternak, son of Mrs. Evelyn Pasternak, 238 Palmerston Avenue, Toronto, and of Emil Pasternak, of Los Angeles, Calif., was solemnized on March 5, at half-past five o'clock, at Beth Jacob Synagogue, in Hamilton, by Rabbi Abraham Simon. Mrs. Murray Stein was the organist and Mrs. Jules Slater was soloist. The bride was given in marriage by her father. She was attired in a gown of heavy, corded, shirred material, styled with a fitted bodice of French lace; a scooped neckline, trimmed with seed-pearl-beads; and a full skirt, with a chapel train. A Princess Margaret crown held a three-tiered silk illusion veil; and she carried a cascade bouquet of pink and white roses. The matron of honour for her sister, was Mrs. Samuel Hennick. She wore a gown of shaded blue, peau de soie; styled with a fitted bodice; shoe-string shoulder straps; and a full skirt, appliqued with matching shaded roses; and a matching capelet. Her headpiece was a crown of the shaded roses; and she carried a bouquet of white cornflowers and tinted, blue gardenias. Riza Goldblatt, of Oshawa, Ont., cousin of the bride, was flower girl. She wore a pink silk organza dress with an overskirt of white cut-work lace; with puffed sleeves, and a very full skirt; with a headband to match; and she carried a nosegay of pink and white carnations. David Dunn, uncle of the groom, was best man. The ushers were: Samuel Hennick, Bernard Chasin, Jack Saxe, Percy Cohen, Morris Donen, Jack Nefsky, Michael Newman, Henry Vine, Albert Cohen, and Harold Goldblatt. Jay Hennick, nephew of the bride, was ring bearer. A dinner and reception was held at the Synagogue, with three hundred and twenty-five guests present. Mrs. Cohen, mother of the bride, wore a pink orchid, peau de soie, full-length gown; fashioned with a fitted bodice, embroidered with matching roses; and a scooped neckline. The small train was attached by two cabbage roses. She had a matching hat. Mrs. Pasternak, mother of the groom, wore a deep, plum-coloured, silk, peau de soie gown, with a fitted bodice; and portrait neckline; and a full skirt; and a matching hat. Each carried a handbag completely covered with pink and white flowers. Mr. and Mrs. I. Lepofsky, 238 Palmerston Avenue, grandparents of the groom, were present. Receiving, Mrs. Lepofsky wore a purple dress, composed of a lace bodice and peau de soie skirt; and had a corsage of pink and white carnations. Mr. and Mrs. Raymond Pasternak spent their wedding trip at the Seville Hotel, in Miami Beach, Florida. The bride departed in a powder-blue, leather and knitted suit; and had a white orchid corsage. They will reside at 22 Hotspur Road. In Hamilton, Ont., for the wedding, were: Mr. and Mrs. Samuel Rosith, and Sharon; Mr. and Mrs. Arthur Saxe, Mr. and Mrs. Harry Keystone, Mr. and Mrs. L. Kotick, Mr. and Mrs. H. Mansfield, Mr. and Mrs. Louis Epstein, Mr. and Mrs. A. Abramovitz, Mr. and Mrs. G. Cohen, Mr. and Mrs. Sydney Mandell, Mr. and Mrs. J. Swadron, Mr. and Mrs. Frank Louis, Mr. and Mrs. Harry Sheffer, Mr. and Mrs. Fred Silver, Mr. and Mrs. Jack Lepofsky, S. Siskind, Mrs. Mary Dunn, Mrs. Jenny Jacobs, Mr. and Mrs. Gordon Kruger, Mr. and Mrs. Rubin Small, Mr. and Mrs. Martin Bockner, Mr. and Mrs. Martin Levinson, Mr. and Mrs. Joseph Kosoy, Mr. and Mrs. George Grant, Mr. and Mrs. Henry Gasee, Mr. and Mrs. Sydney Levy, Mr. and Mrs. Gordon Mandel, Mr. and Mrs. L. Hacker, Mr. and Mrs. I. Fine, Harold Mitgang, Mr. and Mrs. Louis Grossman, Mr. and Mrs. Philip Schure, Mr. and Mrs. David Dunn, Mr. and Mrs. I. Lepofsky, Mr. and Mrs. Michael Newman, Mr. and Mrs. Jack Saxe, Mr. and Mrs. Percy Cohen, Morris Donen, Jack Nefsky, Moe Rotman, Samuel Smith, Misses Judy Weinberg, and Deedee Dunn; Mr. and Mrs. William Hennick, Mr. and Mrs. Irving Hennick, Mr. and Mrs. Harry Hennick, Mr. and Mrs. Samuel Kleinberg, Mr. and Mrs. A. Bolter, Mr. and Mrs. Lloyd Randall, Mr. and Mrs. Morris Lepofsky, Mr. and Mrs. M. Lepofsky, Mr. and Mrs. Fred Bolter, Mr. and Mrs. J. Lovat, Mrs. Nathan Hennick, Mrs. Norma Fink, Stanley Sobel, Mr. and Mrs. Eugene Dicker, Mr. and Mrs. Ernest Dicker, Mr. and Mrs. Irving Liberman, Mr. and Mrs. Sydney Palmer, William Dicker, Mr. and Mrs. A. Koffman, Mr. and Mrs. Jack Lubotsky, Mr. and Mrs. M. Lichtenfield, and daughter, Charlene, Mrs. Harry Spring, Mr. and Mrs. Alan Rockmaker, all of Toronto, Ont.; Mr. and Mrs. M. Lepofsky, Abraham Zaft, Mrs. Louis Rosenbaum, Mr. and Mrs. Louis Cohen, and Miss Goldie Cohen, of Detroit, Mich.; Mrs. Sylvia Jakin, of Halifax, N.S.; Mrs. Max Mussman, Mrs. H. Sheffer, and Mr. and Mrs. Weinstein, of New York; Mr. and Mrs. Louis Goldblatt, and Howard, Sharon and Riza, of Oshawa, Ont.; Mr. and Mrs. David Cohen, of Port Colbourne, Ont.; Mr. and Mrs. Harry Cohen, of Orillia, Ont.; Mrs. Ida Kotick, and Miss Ann Eisen, and Irving Rosenberg, of Buffalo, N.Y;. and Mr. and Mrs. Murray David, of Oakville, Ont.

BEDER-MANDEL

The marriage of Miss Marilyn Mandel, daughter of Mrs. Hilda Mandel, 811 Briar Hill Avenue, and the late Max Mandel, to Stanley Beder, son of Alex Beder, 507 Roselawn Avenue, and the late Mrs. Frances Beder, was solemnized on February 21, at six o'clock, at Beth Sholom Synagogue, by Rabbi David Monson, assisted by Cantor H. Wahrman. The bride was given in marriage by Harry Rudnick, her uncle, and her mother. She wore a white, satin, peau de soie gown, fashioned with a fitted bodice; scalloped neckline; and a full skirt forming a chapel train. Appliques of seed-pearl-beads trimmed the neckline and the train. Her fingertip veil of tulle illusion was caught to a crown; and she carried a cascade bouquet of white roses. Miss Sharon Mandel, sister of the bride, was maid of honour. She was gowned in orchid-coloured, satin peau de soie. The fitted bodice had a heart-shaped neckline; and a beaded cummerbund; and the skirt was longer in the back than in the front. Misses Mildred Gotlib and Rochelle Gotlib were bridesmaids. Each wore pink, satin, peau de soie gown, cut with heart-shaped

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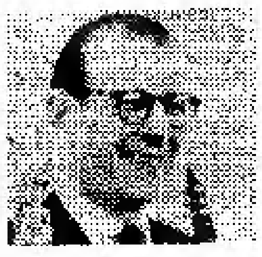

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neckline; three-quarter-length sleeves; and bouffant skirt with a bow at the side. Susan Beder, sister of the groom, was junior bridesmaid in a pale pink, satin, peau de soie dress with a square neckline; and bouffant skirt with matching flowers on the side. They all had jewelled tiaras; and carried pink roses. Faith and Cindy Feingold, nieces of the groom, were flower girls. They wore pink organza dresses, pinafore style, with flowered headbands; and carried nosegays of pink roses. Albert Feingold was best man. The ushers were: Michael Mandel, brother of the bride; Earl Bederman, Victor Bederman, Marvin Bederman, Jerry Biderman, Ted Kerzner, Howard Gotlib, and Max Mayzel. Pink and white roses and carnations were the wedding flowers. At a dinner two hundred and fifty guests were received. Alex Serota, cousin of the bride, toasted the bride and groom. Harry Cohen, great-uncle of the bride, asked the blessing. Albert Feingold, brother-in-law of the groom, was master of ceremonies. Mrs. Mandel, mother of the bride, wore a long gown of pink, satin peau de soie, appliqued with lace and seed-pearl-beads; styled with a fitted bodice; heart-shaped neckline; cap sleeves; and bouffant skirt; also a pink, scalloped pillbox; and had a mauve orchid. Mrs. Albert Feingold, sister of the groom, wore a pale pink, peau de soie sheath, with white lace set over it, and a short, pale pink overskirt; and had a pearl-bead tiara; and a mauve orchid corsage. Mr. and Mrs. Stanley Beder spent their wedding trip at the Deauville Hotel, in Miami Beach, Florida. The bride departed in a mauve cashmere suit with shoes and a shaded organza petal hat of that colour; and had an orchid corsage. They will reside at 15 Shallimar Boulevard. Mr. and Mrs. Jack Schenk, and Mrs. Irving Friedin, of Chicago, Ill., were here for the occasion.

GOODMAN-FIGEN

The marriage of Miss Patricia Figen, daughter of Mr. and Mrs. Charles Figen, 11 Romar Crescent, to Harry Goodman, son of Mr. and Mrs. Charles Goodman, 61 Kenwood Avenue, was solemnized by Rabbi Erwin Schild, on Tuesday, March 14, at six o'clock, at Adath Israel Synagogue. The bride was given in marriage by her parents. Her gown was of white peau d'ange, with fitted bodice; scooped neckline; and long sleeves; lace outlined the neckline; and the bouffant skirt had a chapel train. Her crown of pearl-beads was combined with a fingertip veil of silk illusion; and she carried a cascade of white, feathered carnations, centered with an orchid. The maid of honour was Miss Marilyn Weingarten, wearing a pale-blue gown of shirred organza; with a jewelled tiara. Fredella Starkman, and Bayla Rosenberg, cousins of the bride, were junior bridesmaids. Each wore a blue nylon dress, and headband of natural flowers. Elkie Starkman, cousin of the bride, was flower girl, and wore a dress of white embroidery over blue organza. The attendants carried bouquets of blue carnations and red roses, and the flower girl's bouquet was the same in miniature. Eddie Woolwich was best man. The ushers were: Ralph Goodman, brother of the groom; Bernard Weinberg, brother-in-law of the groom; Eugene Tanits, Jack Reiter, Leon Miller, and Sidney Swartz. There were three hundred and twenty guests present at a dinner at the Synagogue, following the ceremony. Mrs. Figen, mother of the bride, wore a light-blue, peau de soie sheath; with headdress to match; and had an orchid corsage, shaded to match her gown. Mrs. Goodman, mother of the groom, wore a champagne-coloured, lace sheath; with headdress to match; and had a mauve orchid corsage. Mr. and Mrs. Harry Goodman left for a wedding trip to California. The bride departed in a gold-coloured, wool suit; with white flowered hat. They will reside at 450 Winona Drive. Mr. and Mrs. H. Shrier, Mr. and Mrs. Jack Weinberg, and Mrs. Ben Sigel, of Detroit, Mich., cousins of the bride, were among the wedding guests.

BIRTHS

Born, to Mr. and Mrs. Louis Freedman (nee Ettie Weisglass), on March 23, at New Mount Sinai Hospital, twin sons, Mark Jeffrey, and Jerome; brothers of Arlene, aged eight years; and of Stephen, four; grandsons of: Samuel Freedman, 372 Grace Street, and the late Mrs. Sarah Freedman; and of the late Mr. and Mrs. Pina Weisglass.

Born, to Mr. and Mrs. H. Sherkin (nee Ruth Diamond), 64 Ridelle Avenue, on March 18, at New Mount Sinai Hospital, a son, Kevin David; brother of Robert, aged nine years; and Fern, five, grandson of Mr. and Mrs. G. Sherkin, 10 Almonte Road; and of Abraham Diamond, 61 Baycrest Avenue, and the late Mrs. Fanny Diamond.

Born, to Mr. and Mrs. Martin Halberstadt (nee Lila Prenick), 40 Transwell Avenue, on March 10, at New Mount Sinai Hospital, a son, Jeffrey Michael; brother of Mark David, aged two and one-half years; and Barbara Rae, sixteen months; grandson of Mr. and Mrs. Daniel Prenick, 69 Borden Street; and of Mr. and Mrs. Irving Halberstadt, 130 Elm Ridge Drive; great-grandson of Mrs. Fanny Baker, 24 Lippincott Street; Mrs. Rachael Pernica, 53 Ranee Avenue; and of Mr. and Mrs. Louis Halberstadt, of Israel.

Born, to Mr. and Mrs. Ben Lokach (nee Bessie Resnick), 61 Neptune Drive, on March 21, at New Mount Sinai Hospital, a son, Steven Lawrence; grandson of Mr. and Mrs. Isaac Lokach, 124 Borden Street; and of Mr. and Mrs. Hyman Resnick, 157 Gorevale Avenue; great-grandson of Jacob Resnick, 91 Palm Drive.

Born, to Dr. and Mrs. Stanley Rosenthal (nee Estie Hershenhorn), 26 Lilywood Road, on March 15, at Women's College Hospital, a daughter, Joan Gayla; sister of Susan, aged three years; and Jeffrey, seventeen months; granddaughter of Mr. and Mrs. Samuel Rosenthal, 1641 Bathurst Street; and of Mr. and Mrs. Samuel Hershenhorn, 22 Claxton Boulevard.

Born, to Mr. and Mrs. Gerald Morris (nee Gloria Miller), 17 Relmar Road, on March 17, at New Mount Sinai Hospital, a daughter, Cindy Tara; granddaughter of Mr. and Mrs. Morris Miller, 114 Whitmore Avenue; and of Mr. and Mrs. Morton Morris, 786 Briar Hill Avenue; great-granddaughter of Mrs. Laya Greenglass, 29 Highland Hill; and of Mrs. Minnie Zaldin, 475 Winona Drive.

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ENGAGEMENTS

The engagement of Miss Gloria Hoffman, daughter of Mrs. Anne Hoffman, 123 Dynevor Road, and the late Meyer Hoffman, to Sheldon Luftspring, son of Mr. and Mrs. Alex Luftspring, 763 Lawrence Avenue West, is announced The marriage will take place on October 22, at Adath Israel Synagogue.

Mr. and Mrs. Morris Lipton, 311 Rosemary Road, announce the en-

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TORONTO MEETINGS

● NATIONAL COUNCIL ● of Jewish Women of Canada luncheon meeting, at Holy Blossom Temple, heard "A New Look At Old Age" discussed by Dr. Robert Morris, and Dr. Reva Gerstein. Others seated at the head table were: Mesdames Arthur L. Soles, S. H. Baker, Joseph Gordon, Walter Growe, Max Tanenbaum, M. Vigoda, Miss Hope Holmsted, Miss Florence Hutner, Jerome Diamond, Ben Schneider, David Andrews, Sam. Ruth, W. Stern, F. Olyn.

● BNAI BRITH ●

Eastern Canadian Council sponsored a European Tour to Rome, Italy; Tel Aviv, Haifa, and Jerusalem, Israel; Paris, France, and London, England; conducted by Saul Berlin. Those participating were: Ben. Abramsky, 482 Gordon Avenue, Peterborough, Ont.; Mr. and Mrs. Irving Aaron, 60 Wembley Road; Mr. and Mrs. Sophie Bassin, 138 Highland Crescent; Mr. and Mrs. Irving Beckerman, 7 Burmont Avenue, Toronto; Mrs. Goldie Belfer, 341 Goldsmith Avenue, Newark, N. J.; Mr. and Mrs. Saul Berlin, 220 Lawrence Avenue East; Samuel Blatt, 179 Pannahill Road; Mr. and Mrs. Henry Bliss, 45 Gardiner Road; Mrs. Sophie Bolter, 2515 Bathurst Street; Mrs. Yetta Bohnen, 1411 Eglinton Avenue West, Toronto; Mr. and Mrs. Frank Budovitch, 305 University Avenue, Fredericton, N.B.; Mr. and Mrs. Lewis A. Davis, 1615 Avenue I, Brooklyn, N. Y.; Mr. and Mrs. Samuel Camelgar, 119 Rajah Street; Mr. and Mrs. Saul Collis, 80 Fairleigh Crescent; Dr. Minnie Cohen, 117 Chaplin Crescent; Mr. and Mrs. Morris Cooper,

gagement of their daughter, Miss Carol Lipton, to Barry Presement, son of Mr. and Mrs. Albert Presement, 23 Burnside Drive. The marriage will take place on June 14, at Beth Tzedec Synagogue.

Mr. and Mrs. David Finkelberg, 759 Briar Hill Avenue, announce the engagement of their daughter, Miss Geraldine Finkelberg, to Bernard Silverstein, son of Mr. and Mrs. Albert Silverstein, 3888 Bathurst Street. The marriage will take place on May 7, in the King David Room of the Town House. Rabbi Reuben Slonim will officiate.

DEATHS

Mrs. Gittle Osher died on March 12, at the home of her daughter, 205 Ava Road, at the age of eighty-five years. She was the wife of the late Abraham Osher; and is survived by: a son, Dr. Charles H. Osher, of Flint, Mich.; and three daughters: Mrs. A. Brontman. (Lena), 205 Ava Road; Mrs. A. Davis (Ida), 131 Strathearn Road; and Mrs. Rhea Forbes, of Detroit, Mich.; thirteen grandchildren: Mrs. Nathan Mendelsohn (Helen), of Winnipeg, Man.; Mrs. Arthur Siggner (Ruth), 90 Rosebury Road; Mrs. Fred H. Sheldon (Joyce), 3 Forest Ridge Drive; Mrs. Reuben Sher (Evelyn), 86 Burnaby Boulevard; and Mrs. Nathan Cohen (Gloria), 169 Glen Cedar Road; children of Mr. and Mrs. A. Brontman; Mrs. Samuel Devore (Florence), 18 Beaver Valley Road; Sidney Davis, 117 Cambourne Avenue; Mrs. Albert Barris (Gloria), 47 Pannahill Road; Mrs. Sander Mammot (Norma), 131 Strathearn Road; children of Mr. and Mrs. A. Davis; Mrs. R. R. Alvey (Jacqueline), and Theodore Osher, of San Fernando Valley, Calif.; children of Dr. and Mrs. Charles Osher; Mrs. Irving Goodman (Sylvia), of Detroit, Mich.; and Ivan Forbes, of Pontiac, Mich.; children of Mrs. Rhea Forbes; and twenty-five great-grandchildren: Eric, and Allen, children of Dr. and Mrs. N. S. Mendelsohn; Andrew, and Glenda, children of Mr. and Mrs. Arthur Siggner; Leslie, son of Mr. and Mrs. F. Sheldon; Sandra, and Stephen, children of Mr. and Mrs. Reuben Sher; Susan, and Phyllis, children of Mr. and Mrs. Nathan Cohen; Linda, and Eric, children of Mr. and Mrs. S. Devore; Allen, Deborah, and Risa, children of Mr. and Mrs. Sidney Davis; Barbara, and Michael, children of Mr. and Mrs. Albert Barris; Robin, son of Mr. and Mrs. Sander Mammot; Jeffrey, and Susan, children of Mr. and Mrs. Irving Goodman; Brian, and Julie, children of Mr. and Mrs. Ivan Forbes; Candy, and Tammy, children of Mr. and Mrs. T. Osher; David and Ralph, children of Mr. and Mrs. R. R. Alvey. Funeral services were at College Memorial chapel, conducted by Rabbi David Monson. Interment was at Roselawn Avenue Cemetery. Mrs. Gittle Osher arrived in Toronto in 1910, from Kiev, Russia; and the late Abraham Osher, arrived in 1907. Her son, Dr. Charles H. Osher, was one of the first Jewish graduates at the Toronto Dental College; and her daughter, Mrs. Rhea Forbes, was one of the first Jewish nurses in Toronto.

Mrs. Tillie Sommers died at the Women's College Hospital, on Tuesday, March 14, at the age of seventy-six years. She was the widow of the late Samuel Sommers; and is survived by two sons: Bernard, 29 Bellwoods Avenue; and Dr. Joseph Sommers, 637 Briar Hill Avenue; a daughter, Mrs. H. Hirschman (Anne), 74 Spadina Road; two grandchildren: Joanne and Louise, daughters of Dr. and Mrs. Joseph Sommers; three brothers: Joseph Feuer, of New York; Bert Feuer, 20 Silverthorn Avenue; Sidney Feuer, of Montreal, Que.; three sisters: Mrs. A. Hirschorn (Pearl), 33 Camberwell Road; Mrs. N. Margulies (Ann), 675 Roselawn Avenue; and Mrs. H. Weisbrod (Esther), 115 Everden Road. Rabbi G. Felder officiated at funeral services at College Memorial Chapel. Interment was at Jones Avenue cemetery. Shiva was at 74 Spadina Road, home of Mr. and Mrs. H. Hirschman, son-in-law and daughter.

Joseph Goldstein died on Sunday, March 19, at the New Mount Sinai Hospital, at the age of forty-nine years. He is survived by his wife, Mrs. Frances Goldstein, 615A College Street; his mother, Mrs. Sarah Goldstein, widow of the late Zigman Goldstein, 615 College Street; two brothers: David, 293 Queen Street East; and Harold, of Calgary, Alta.; three sisters: Mrs. H. Woolwich (Rita), 98 Baldwin Street; Mrs. H. Maltman (Rose), 83 Elwood Boulevard; and Mrs. B. Cohen (Laura), 25 Lascelles Boulevard. Rabbi B. Hauer officiated at funeral services. Interment was at Dawes Road cemetery. Shiva was at the home.

Mrs. Libby Charles Clouth, of Miami Beach, Florida, died Wednesday, March 15, at Miami Beach, Florida, at the age of sixty-five years. She was the widow of the late Phillip Clouth; and is survived by two brothers: William Lewis, of Chicago, Ill.; and Jack Lewis, 253 Codsell Avenue; and a sister, Mrs. L. Olch (Victoria), 655 Briar Hill Avenue. Rabbi J. J. Eisen officiated at funeral services. Interment was at YMHA-SBS section of Roselawn cemetery. Shiva was private.

Murray Baskin, 347 Euclid Avenue, died at the Doctors' Hospital, on March 17, at the age of sixty-two years. He is survived by his wife, Mrs. Bessie Baskin; two sons: Herbert, 133 Dewbourne Avenue; Dennis; a daughter, Mrs. Sol Berman (Miriam), 227 Armour Boulevard; five grandchildren: Shelley and Sherry, children of Mr. and Mrs. Herbert Baskin; Arlene, Diane, and David Berman; a brother, Samuel, of Detroit, Mich.; and a sister, Mrs. M. Herman (Nellie), of Los Angeles, Calif. He was the father of the late Mrs. Lena Byers. Rabbi David Monson officiated at the funeral service at College Memorial Chapel. Interment was at Mozirer Sick Benefit Society section of Roselawn Avenue cemetery. Shiva was at 227 Armour Boulevard, the home of Mr. and Mrs. Berman.

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660 Briar Hill Avenue; Max Fromovitz, 61 De Quincy Boulevard; Mr. and Mrs. Joseph Doran, 225 Lonsmount Drive, Toronto; Mr. and Mrs. Irwin Dorfman, 424 Ash Street, Winnipeg, Man.; Frank Fleisher, 5184 Esplanade Avenue; Mrs. Anna Friedman, 3385 Barclay Avenue; Mrs. Regina Geffin, 6275 Northcrest Place, Montreal, Que.; Mrs. Rae Gellman, 18660 Tracey, Detroit, Mich.; Mr. and Mrs. Harry Gerofsky, 1059 Unsworth Road, Burlington, Ont.; Mr. and Mrs. George Goldlist, 23 Carousel Court; Mr. and Mrs. Morris Gorman, 344 Ridelle Avenue, Toronto; Mrs. Bessie Golt, 2070 Van Horne Avenue; Mr. and Mrs. Charles Grant, 4782 Maplewood Avenue, Montreal, Que.; Mr. and Mrs. S. Halpern, 67 Edgemont Avenue, South, Hamilton, Ont.; Mr. and Mrs. Louis Horwitz, 8 Bolingbroke Road; Mr. and Mrs. Joseph Jacobs, 64 Wembley Road, Toronto; Mr. and Mrs. Morris Justein, 914 Browning Street, North Bay, Ont.; Ben Karp, 82 Merino Road, Peterborough, Ont.; Mr. and Mrs. Percy Levine, 266 Northumberland Street, Fredericton, N. B.; Isaac Marmor, 2452 Boulevard Wilfred Laurier, St. Foy, Que.; Mrs. Sophie Mintz, 3268 Kent Avenue, Montreal, Que.; Mrs. Blanche Long, 209 Lawrence Avenue East; Bernard A. Moses, 15 Ridgevale Drive; Mr. and Mrs. Harry Pachter, 83 Ava Road; Mrs. Belle Peranson, 3638 Bathurst Street; Mrs. Rose Perenson, 24 Claxton Boulevard; Mrs. S. Price, 1010 Briar Hill Avenue; Mr. and Mrs. Samuel Pullman, 966 Whitmore Avenue, Toronto; Mr. and Mrs. Boris Roefe, 221 King Street, East, Hamilton, Ont.; Mrs. Fanny Rosenbaum, 4110 Marcil Avenue; Mrs. Anne Schreiber, 6239 Clanranald Avenue, Montreal, Que.; Mrs. Simone Salsberg, 54 Corwin Crescent; Mrs. Rose Sinukoff, 2700 Bathurst Street; Mrs. Sara Smith, 14 Frontenac Avenue; Mrs. Ann Socken, 529 Douglas Avenue; Mrs. Mary Sokoloff, 2603 Bathurst Street; Mr. and Mrs. Morris Sonenberg, 29 Timberlane Drive; Mrs. Sarah Ritchie, 2515 Bathurst Street; Mrs. Rose Shain, 2500 Bathurst Street; Mrs. Helen Shaul, 655 Briar Hill Avenue, Toronto; Mr. and Mrs. Samuel Sherman, 331 Terrace Hill Street, Brantford, Ont.; Mr. and Mrs. Samuel Silverman, 21 Willibrod Street, Ottawa, Ont.; Mrs. Molly Swartz, 213 Ava Road; Samuel Tanner, 260 Nelson Street, Ottawa, Ont.; and Mrs. Rose Zack, 12 Bond Street North, Hamilton, Ont.

● HEBREW WESTON ●

Sanatorium Club held a pre-Passover meeting at the home of Mrs. M. Gasner, 32 Strathearn Road, with Mrs. H. Rubinoff presiding. For the preparation and distribution of three meals daily during Passover to the Jewish patients at the Sanatorium; and baskets of Passover food, to needy families of patients, the conveners are: Mesdames D. Beallor, M. Brown, G. Silver, and S. Sugar.

● BETH SHOLOM ●

Synagogue Brotherhood, was represented at the spring convention of the Great Lakes Region of the National Federation of Jewish Men's Clubs, in Detroit, Mich., by these delegates: Mr. and Mrs. Henry Donsky, 8 Flanders Road; Mr. and Mrs. Samuel Blank, 23 Old Park Road; Mr. and Mrs. Frank Cadesky, 767 Spadina Road; Mr. and Mrs. Harry Goldstein, 44 Hilltop Road; Mr. and Mrs. Harry Collins, 34 Coulson Avenue; Mr. and Mrs. Max Goldber, 10 Strathearn Road; Mr. and Mrs. B. M. Gottlieb, 77 Brucewood Crescent; Mr. and Mrs. A. Turner, 41 Warwick Avenue; Mr. and Mrs. David Zener, 85 Invermay Avenue; Mr. and Mrs. Harry Polevoy, 122 Elm Ridge Drive; Mr. and Mrs. Murray Rothblott, 8 Aldburn Road; Mr. and Mrs. Irwin Bergman, 27 Invermay Avenue. Regional officers elected from the Brotherhood were: Harry Polevoy, vice-president; Samuel Blank, treasurer. Henry Donsky was chairman of the convention committee. The Brotherhood had the largest delegation outside of the Detroit area.

● HADASSAH ●

Olga Shayne Chapter held a spring tea and fashion show at the home of Mrs. Mark A. Levy, 1 Dewbourne Avenue. Fashions were provided by Mary Korolnek Imports. Receiving with Mrs. Levy, was Mrs. Joseph Caplan. Those who poured the beverages were: Mesdames Wilferd Gordon, Harold Farber, Louis James, Louis J. Samuels, Allan Small, A. B. Bennett, Benjamin Hillman, Frank Goldberg, Max Smolack, Hyman James, Bernard Mayer, Bertrand Cooper, Morris Kauffman, and Harold Fink. Akiva Chapter annual tea is on April 16, at the home of Mrs. M. Margel, 125 Dewbourne Avenue, from 2 to 6 p.m. Assisting the hostess will be Mrs. Lionel Pasen and Mrs. J. Birnbaum. There will be a professional make-up demonstration.

● PIONEER WOMEN ●

Galila Club met at Viewmount Centre. Mrs. S. Einstoss is president. Mrs. S. Silverberg, cultural chairman, read an article on "International Women's Day". For the tea on April 23, at the home of Mrs. J. Stone, 99 Palm Drive, Mrs. H. Weinstock and Mrs. M. Koffman are the conveners. A former counsellor, Mrs. P. Waller, who is leaving on an extended trip to Israel was bade farewell and presented with a gift by Mrs. S. Silverberg. The hostess was Mrs. Charles Kosover.

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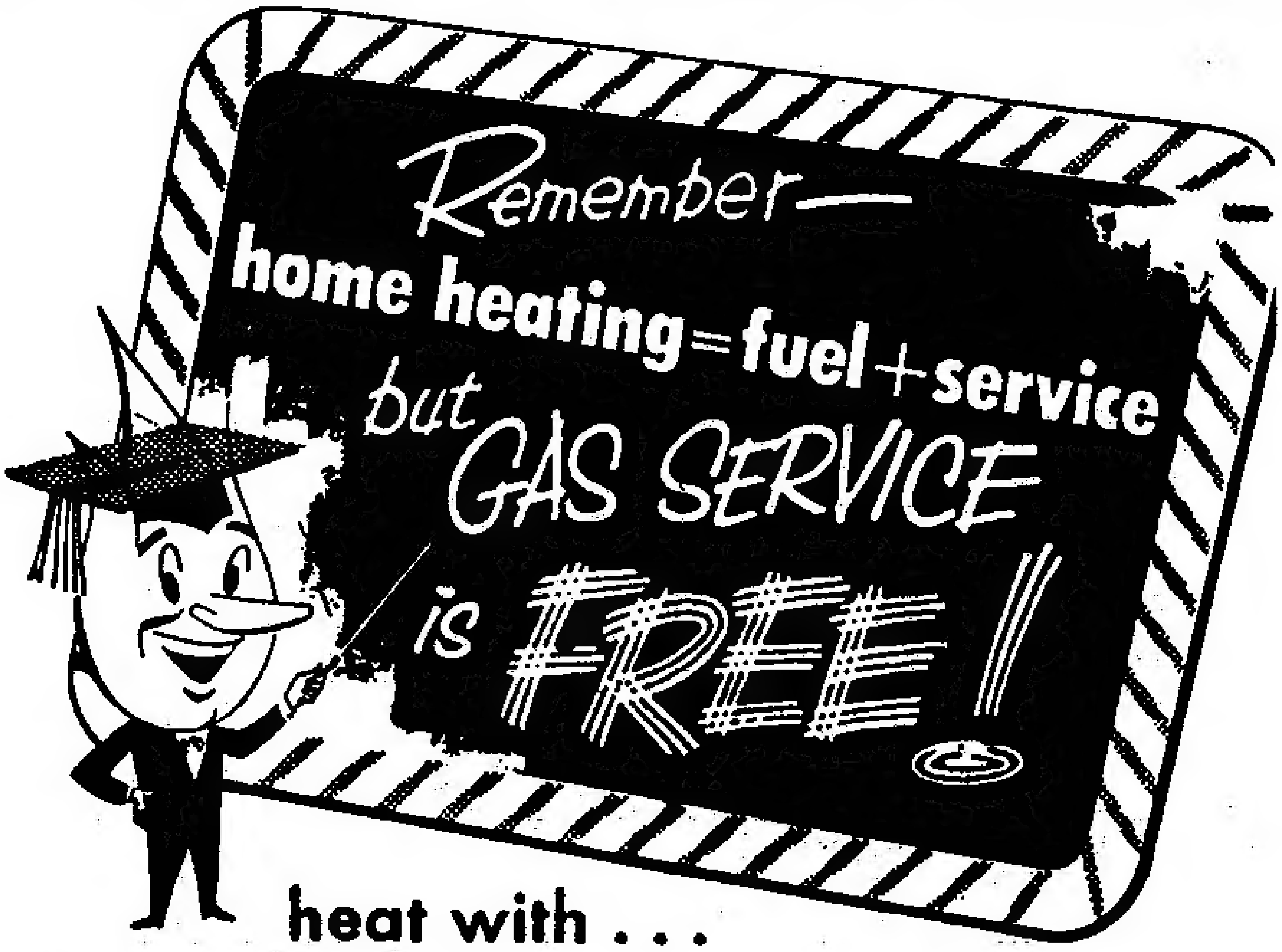
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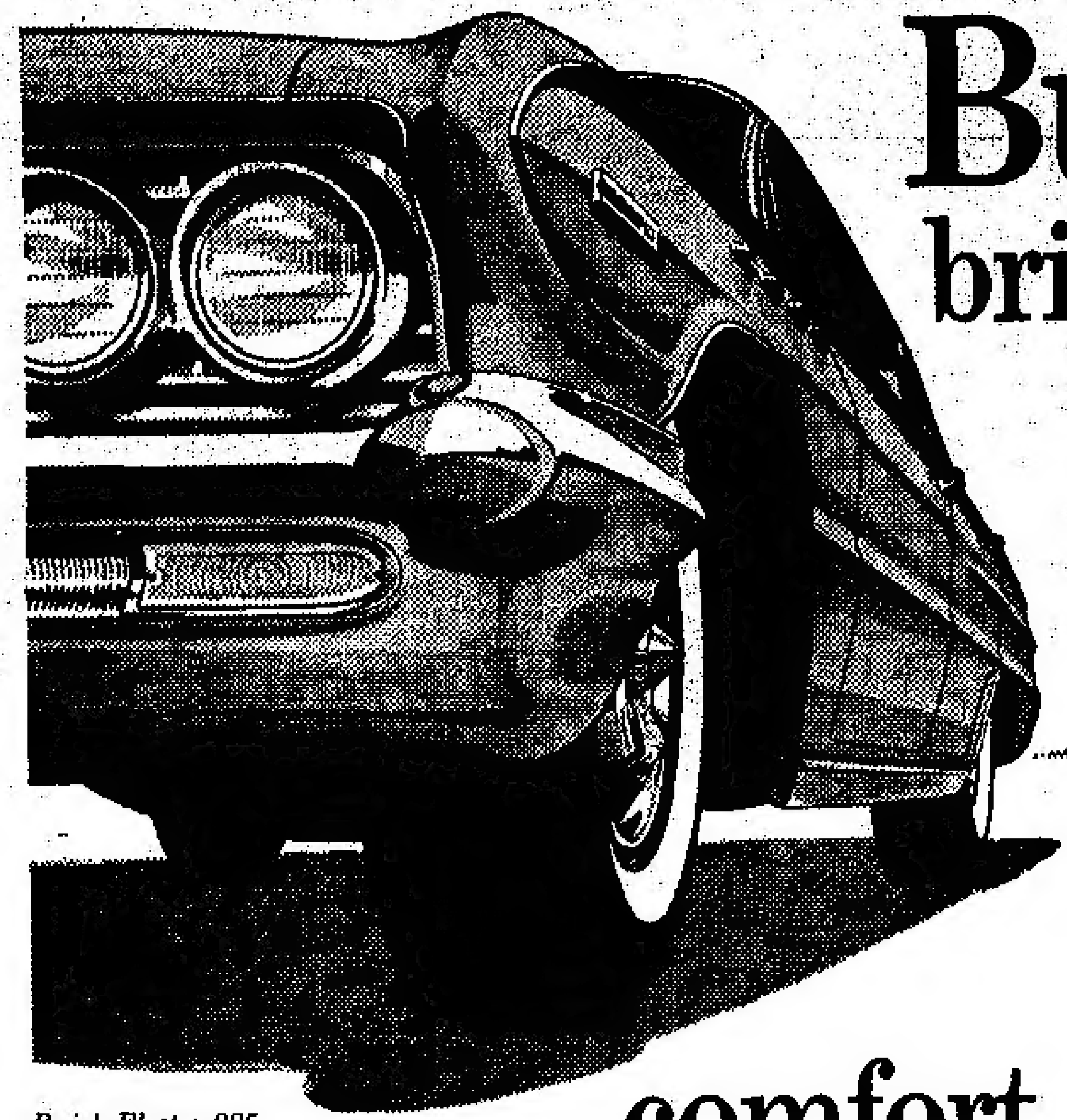

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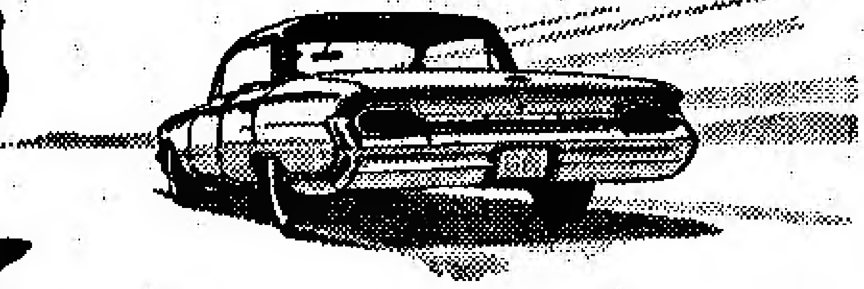

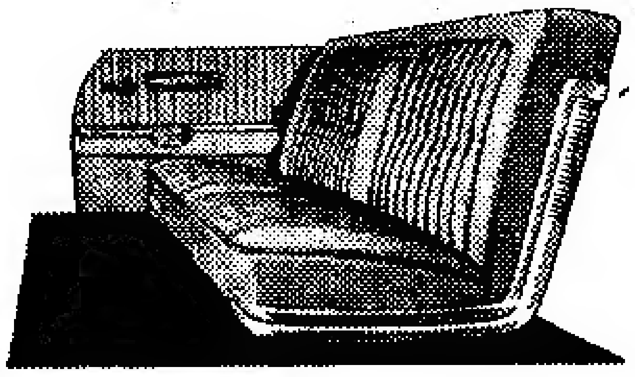

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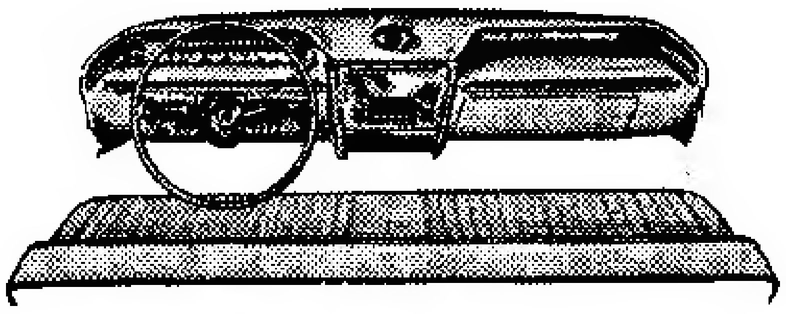

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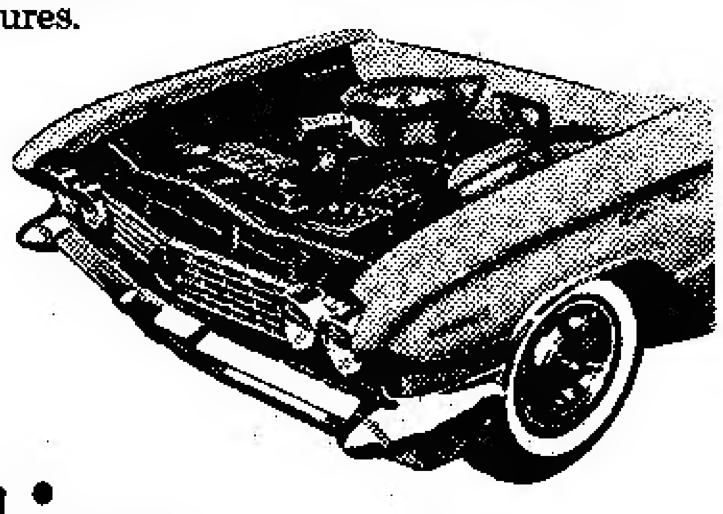

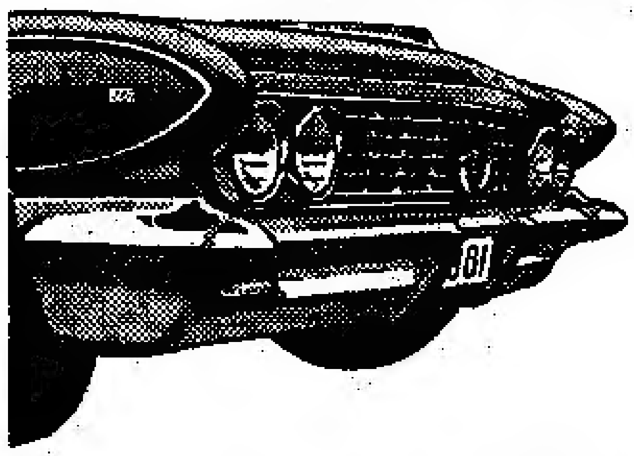

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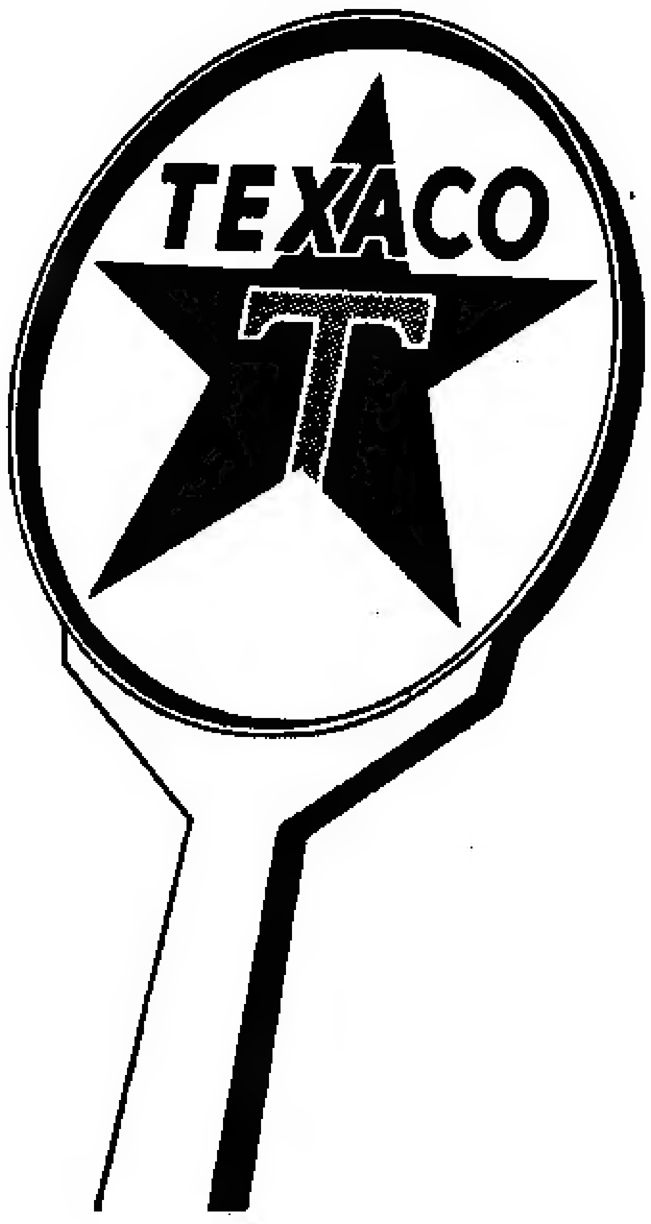

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